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THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor.

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November, 1914.

Number 11

HOME MISSIONS:

Thanksgiving Notes.....	803
Self-Denial Week for Home Missions, November 15-22.....	804
A Remarkable Woman, J. G. Snodgrass.....	805
The Presbyterian Colored Missions, Rev. W. J. Gammon.....	806
An Example Followed, Rev. R. D. Roulhac.....	808
Seeing Eye to Eye.....	809
Adjustment to New Environment, George D. Godard.....	810
Illustrated Lectures on Home Missions.....	811
Nightfall, Mrs. Mary J. Blackburn.....	812
Interdenominational Co-operation in Christian Work.....	813
Hampton Court Mission, Norfolk, Va., Stuart Nye Hutchison.....	814
The Sam Dally Reformatory as Host, Rev. I. C. H. Champney.....	815
Africa in East Austin, Texas, Mr. Cecil H. Lang.....	816
The Story of an Industrial School for Colored Children, One of the Workers.....	817
Teaching and Preaching the Word, Rev. Henry C. Ray.....	818
Home Mission Week, November 15-22.....	819
Rays of Light on a Dark Subject.....	821
Treasurers Report of Home Missions, April 1 to September 30, 1914.....	823

THE JUNIORS:

Our First Negro Settlement, Miss Mary De Bardeleben.....	824
A Bootblack, But Not Ordinary.....	825
Heroes—A Study in Black and White.....	826
How Jose Served the King.....	827
Junior Program for November, 1914, Miss Margaret McNeilly.....	828

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

Education and Relief in December.....	829
A Larger Endowment Needed.....	830
A Nickel for the Lord.....	831
The Minister's Prayer.....	831
Paying Debts.....	831
Supply of Candidates for the Ministry.....	832
"God Wants the Boys," Rev. Henry H. Sweets, D. D.....	832
Receipts for Christian Education and Ministerial Relief.....	832

THE WOMAN'S AUXILIARY:

The Home Mission Harvest Festival.....	834
How Shall We Reach the Child?.....	835
What is a Thank Offering?.....	837
A United Call to Prayer.....	837

PUBLICATION AND SABBATH SCHOOL EXTENSION.

The Assembly's Training School.....	840
Foundation Work.....	840
Working With Young People.....	841

FOREIGN MISSIONS

Where Christianity Comes In.....	843
Monthly Topic—Brazil.....	844
A Lesson to the World.....	845
A Long Felt Need Met, John I. Armstrong.....	846
The Collegio Americano Evangelico at Pernambuco, Miss E. M. Reed.....	846
Our New Nagoya School, Miss Charlotte Thompson.....	848
A Remarkable Superstition, Rev. W. McS. Buchanan.....	849
The Watery Way, Wm. P. Parker.....	850
Mr. and Mrs. Kim, Miss Ella Graham.....	853
The Korean Country Work, Rev. S. A. Dodson.....	854
Women's Work at Haichow, Mrs. A. D. Rice.....	856
Great Awakening Among Chinese Students, Rev. E. C. Patterson.....	857
A Prayer for Peace, Walter Rauschenbusch.....	863
A Lesson in Honesty.....	863
"But Make Me Thereof a Little Cake First," Rev. G. E. Henderlite, D. D.....	864
Letter From Rev. R. D. Darlin.....	866
Letter From the Methodist Congo Mission on the Death of Mrs. Rochester.....	867
Work at Hwai-an-Fu, Lillian C. Wells.....	868
Korean Seekers After God.....	871
This is Good Testimony for the Laymen.....	873
Comparative Statement Foreign Mission Receipts.....	875
Senior Program for November, 1914, Miss Margaret McNeilly.....	876
Dr. Eguchi Myzoguchi, Rev. S. M. Erickson.....	877
The King's Scouts Abroad, Rev. H. H. Munroe.....	877
War's Waste in the Balkans.....	877
Korean Foreign Missions.....	878
Latin America, A Brazilian Pastorate.....	878



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This Honor Roll is incomplete. There are other churches which have attained to the standard of "1 to 5" or better. Those churches believing themselves entitled to a place on the Honor Roll will confer a favor to the Magazine and to the Cause by advising us promptly, giving the details. Address Editor Missionary Survey, Box 1176, Richmond, Va.

Now, during these lovely, open Fall days, is the time to get subscribers. See that your church gets on this Honor Roll. *Jack feels like climbing!*

AMERICA — A FIELD — A FORCE HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.
1422 HURT BUILDING, ATLANTA, GA.

THANKSGIVING NOTES.

INANIMATE nature glorifies God. "The little hills rejoice on every side. The pastures are clothed with flocks; the vallies are covered with corn; they shout for joy, they also sing." Irrational creatures join in the anthem of praise. "Beasts and all cattle, creeping things and flying fowl."

The Thanksgiving season not only has a natural basis, but is well timed. The abundance of harvests and their ingathering awaken a natural response, even in un-christian hearts; and multitudes will rise no higher than inanimate nature, in recognition of "the good hand of our God upon us." They will welcome the day for its recreation, its feasting, its sports, and the exultant joyousness of life.

Gladness of heart is itself acceptable worship, if it has a proper religious basis. Many sermons will magnify the greatness of our country, its natural scenery, its unlimited wealth, and its undeveloped resources. Immunity from the horrors of the bloodiest war in the world's history will be emphasized by others as a ground of national thanksgiving. Friends of Home Missions will sound their hallelujahs in appropriate thanksgiving, in recognition of the goodness of God, manifest to our church in most abundant spiritual harvests. Revivals in many sections, and large ingatherings into our Home Mission churches, will

touch the hearts of God's devout children and fill them with great gladness. Statistics show that the average gain in church membership during the past year was only 2 per cent. for the entire country, and yet our church made a net gain of more than 3 per cent., being exceeded by no other large denomination.

It is significant that "Judah," whose name signifies "Praise," was the tribe that led the victorious hosts of Israel in their wilderness march and in their Canaan conflicts. In one of the great crises of the kingdom of Judah, when beset by their foes, singers to praise the Lord were set by Jehoshaphat in the battle form; "and when they began to sing and to praise," national distress was turned into the greatest of victories. Idolatry sounds no note of praise. Unbelief has no songs. The pessimistic Christian wins no victories; and it is not strange, for "the joy of the Lord is your strength."

The average church member will doubtless content himself with attending Thanksgiving service, and making a small offering to some good cause. Are there not, however, in all our churches, God's chosen few, those in the inner circle like Peter, James and John, who long to give some definite expression to their gratitude and love "to him whom their soul loveth." Will not these join with us in the practical

work of furnishing an equipment for some of our neediest Missions? The Assembly has endorsed the appeal, and calls upon the church for special offerings in behalf of these worthy objects on this occasion.

Does the Spirit of God awaken the grateful praise of your soul and suggest appropriate response? Will you heed the suggestion before it passes and reacts in deadening the generous impulse of the grateful soul?

SELF-DENIAL WEEK FOR HOME MISSIONS, NOVEMBER 15-22

THE SUGGESTION three years ago of a national observance of Home Mission Week struck a popular chord, and there was a response which surprised even the most ardent advocates of this cause most vital to our country's spiritual welfare. The result was such advertisement of Home Mission needs and possibilities as could never have been secured by any other method. The people were thoroughly aroused throughout the bounds of the nation. If opportunity had been tactfully given, there would have been a tremendous response. Is it right to awaken such general interest, and then so divert the matter as to preclude practical results?

The last General Assembly was very pronounced upon this point. It called attention to the imperative need of adequate equipment for our most important Missions. Such prominent Missions as Tampa, Fla., for the 20,000 Cubans in that community; El Paso, Texas, for 30,000 Mexicans, etc., are handicapped by being conducted in dilapidated, unattractive rented buildings. Sabbath schools, Christian Endeavor societies, and church services are attracting these people, but they have been accustomed to beautiful cathedrals and imposing church edifices. Protestant Christianity is taking hold of their thought, and they are yielding to Gospel influences, and yet we have no church home where we can gather them. Institutional churches with reading rooms and industrial features would be filled to their capacity, and yet we have waited seven years in vain for our Church to furnish a modest

equipment, wherewith to do our ordinary work.

The demands upon our Home Mission funds are so enlarging and so appealing as to require every dollar of our income and more for current expenses, paying the salaries of missionaries, which leaves us not a dollar for housing our missions.

The General Assembly recognizes the need of equipment to conserve our best results, and calls upon pastors and churches to allow voluntary offerings during Home Mission Week. Self-denial Week, which had been hitherto observed in February, has been made to coincide with Home Mission Week in November in order that there might be a united and enthusiastic campaign to secure the equipment so sorely needed.

If pastors will but take advantage of the occasion, without putting any special burden on anyone we shall be able at once to double the efficiency of our work in several important centers. The chariot wheels of the Kingdom await the impulse of the Church's action. Shall we move forward rapidly, or waste a large part of our effort? "The inadequate gift is a wasted gift."

Concerning this occasion the last General Assembly said:

"We wish to commend with all possible emphasis the observance of Home Mission Week in November.

"In view of the wide extent and varied operations of our Home Mission work, we recommend also that the Assembly call upon all our people to give this great and vitally fundamental cause its proper place in their think-

ing, praying and giving, so that this work and the workers engaged in it may be recognized as deserving of equal honor and of equal importance with any department of the Church's activity."

The General Assembly has authorized that during this week, when the attention of all the Protestant church-

es in the country is directed toward America's vast Home Mission task, a special voluntary offering be made in all our churches, Sunday schools, and societies for the equipment needs of our own Home Mission work.

For information and literature, address 1422 Hurt building, Atlanta, Ga.

NOVEMBER TOPIC—COLORED EVANGELIZATION

A REMARKABLE WOMAN.

BY J. G. SNEDECOR.

Give her of the fruit of her hands, and let her own works praise her in the gates.
Prov. 31: 31.

LAST winter, when taking a long, tedious journey across five states to see a good woman, I had time to think over some things that ordinarily we do not give much thought to.

I was going to see a colored woman. Her history was not exceptional, rather it was typical of the older South. It reminded me of what I had been told of my own nurse. Its outlines have been duplicated a thousand times in the South.

What, then, made this woman exceptional and what caused an official of the Southern Presbyterian Church to take this long, tiresome and expensive journey to make her acquaintance?

First, she was a self-made woman. Having no education under the old regime, she saw the necessity of it under the new. A dependent slave can live comfortably without an education: a competitor of the Anglo-Saxon, to survive and become fit for citizenship, must have it. Her husband being a barber and farmer, she saw that to succeed his accounts must be kept and his affairs managed in a business-like way. He was a hard-working and busy man, with no time nor turn for such things. So she learned to read and write. Taught at first by the children

of her white friends, she acquired such knowledge of numbers and accounts as occasion required.

Second, she was a woman of thrift and character. How inseparable are these unlike qualities! Money was saved, a home was bought, wild swamp land was invested in at a low price, and thus the foundation was laid for the comfortable estate.

Her character again was manifest in a sensible judgment that made her a helpmeet indeed. She knew who real friends were. She still lives with her white folks, but in no way dependent upon them.

Years ago, she recalls a day when her husband had collected some rents. She begged him to begin using and trusting the usual commercial safeguards, instead of carrying his money. He, however, carried several hundred



Charles Birthright and wife. The humble home of a devoted couple whose influence, through their lives and their gifts to God and their people, will tell to all eternity.

dollars to their country home. That night they were visited by base white men and forcibly robbed. She had no need afterwards to persuade him to begin a bank account. To her intelligent thrift and constant co-operation is due the splendid result that his estate is now valued at about \$40,000.

Before her husband's death, the desire formed in their minds to do something that should permanently benefit their race. Hearing through Mr. D. B. Pankey, a presiding elder of the good work done at Stillman Institute, Tuscaloosa, Alabama, Charles Birthright, after providing for his wife during her lifetime, left his entire estate to be devoted to the training of colored gospel ministers.

To find members of the colored race who are accumulating property, is not difficult, but it would be rare indeed to find such independence and strength of conviction as is found in Charles and Bettie Birthright. Their history is full of hope for the race, and should inspire confidence in the possibilities ahead for them.

From Mrs. Birthright they should learn that there is nothing in the weak parrot-like imitation of the dress and manners of white people. A real man (or woman) does not care to be called "Mr." or "Mrs.," but only to be worthy and to possess the character that deserves these trifles of respect.

Tuscaloosa, Alabama.

THE PRESBYTERIAN COLORED MISSIONS.

BY REV. W. J. GAMMON.

A FEW words will suffice for the history of our work. It was begun sixteen years ago in a rented room, with twenty-three pupils and six white teachers. Today

we own two substantial brick buildings in which 1355 colored people are receiving instruction from eighty white teachers.

At the present time, 821 pupils are



Acquiring Skill and Neatness.



Training for Future Usefulness.

enrolled in our two Sunday schools. Yesterday 521 pupils and twenty-eight teachers were present.

Two preaching services are conducted weekly at each place, with an enrollment of 425. The wrong conception of true religion, and of the manner in which it should be manifested after uniting with the church, as taught and practiced by some colored churches, is one great hindrance to a rapid growth of membership in a Presbyterian Church.

Two sewing schools, with an enrollment of 381, were conducted during the year. Six hundred garments were completed and taken home by the pupils, who paid the cost of the material used. A night class for mothers was a new feature of both sewing schools this year. The announcement soon had to be made that no more could be admitted, as the building and teaching force were already taxed to their full capacity. These grown women not only made useful garments for themselves, but they came to realize as never before the great value of our work to their daughters. The interest and zeal for the religious ser-

vices aroused by these classes has been seen in every preaching service since.

Five cooking classes, with an enrollment of fifty-two, were conducted during the year. This enables many girls to do better cooking at home, and to earn better wages if in service. As many mothers work away from home, part of the cooking for the home must be done by the girls. The pupils who are admitted to a cooking class are always chosen from among the most faithful attendants at religious services, and the number must be limited on account of the limited equipment. During the past summers, a Daily Vacation Bible School has been conducted with an enrollment during the past session of eighty. The girls worked in raffia and did crocheting, and the boys made hammocks and baskets. A half-hour each day was devoted to music, and a half-hour to the study of the Bible. We feel that this work has done much to prevent the summer dissolution which is seen in so many Sunday schools.

During three previous summers, a vacant lot (147 by 50 feet) around the building at 314 S. Hancock, was ac-



Where Play is Innocent. Playground of the Louisville Colored Mission.

cepted and operated by the Park Board of the City as a public playground for colored children. All expenses of equipment and operation were assumed by the Board, our Committee retaining the privilege of nominating the person in charge.

During the past summer we conducted this playground ourselves for the benefit of our two Sunday schools. This not only provided wholesome, safe, joyous recreation under Christian supervision, but also helped to prevent a falling off in attendance during the summer, and added many new pupils to our Sunday school.

Several children have been crippled, some have gotten into trouble, and many are constantly exposed to vile influences by playing in the streets. Our playground is the only one for colored children in the east end of the city.

Five showers and two bath tubs in our building were open two days of the week for girls, and two days for boys of the playground. It is also open certain days and nights for grown persons. About 140 people use it each week. It is the only bath house for colored people in the east end of the city.

In all industrial classes, playground and clubs, our policy is to make them not only a service to the individual but also a means of building up church membership. Admission to any of the industrial classes is based upon church and Sunday school attendance.

Since June 7, the Sunday school at 314 South Hancock has paid \$108.28 on the price of a piano for use in the School; and the one at 540 Roselane, has paid \$48.30 since July 26, on the new electric lights in the church building.

The free services of the many able physicians and specialists are secured for an ever-increasing number of our church members and Sunday School pupils, or their families.

Since such large numbers are now coming to us for Christian instruction, our opportunity and responsibility for service is increased. For this let us thank God and take courage. Let us show an interest and use all the means of our church for the salvation of the colored race at our door, in proportion as we do for other people of our Home Mission endeavor.

Louisville, Ky.

AN EXAMPLE FOLLOWED.

BY REV. R. D. ROULHAC.

WHILE at Stillman institute preparing myself to serve my people, among the many visitors was Rev. John Little, who told us of the work that he was doing among the colored people of Louisville, Ky.

There are two classes of colored peo-

ple, as well as of white. The colored people watch the white, and try very hard to imitate them, be it good or bad; however, it seems that we see more of the wrong class. When a boy, I visited a white home with a colored woman. The white lady scolded her daughter for doing wrong, and said:

"The next time you do it, I am going to pull your liver out." The next day I went to the colored home, and heard the mother repeat the words of the white lady. Just then her husband said: "The next time you say that, I will pull out your liver." So when I heard the story of Rev. John Little's life and work, I said: "If I get the encouragement and half of the support, I am going to do the same."

In June, 1906, I was called to this work, and found twelve persons in Sabbath school and church. In October my wife and I opened a parochial school in connection with the church work. For four years we conducted this school without aid from anyone. Many times I was compelled to take some of my small salary to keep the school open.

The ever-increasing demands became so great that we were forced to ask our good friends to help us. The kind people of the First Church, Selma, and some friends in Georgia, Florida, and one in Pennsylvania, came to my rescue. For the past two years it has been supported almost entirely by the First Church here, with aid received from our own congregation.

Two teachers are employed, one to teach music and also help with the regular classes; the other has charge of the classes in sewing and domestic science. They are employed on faith. As yet the writer has not been able to receive a salary for his services in this part of the work. However, he has faith in Him who said, "Go ye therefore and teach all nations, and lo, I am with you always, even unto the end of the world."

Some of the results of the school are: More than 300 children have been benefited, about 100 have become Christians, and fifty have united with



A Fine Field for Seed-Sowing. The Parochial School, Selma, Alabama.

our church. Our Sabbath school has increased from twelve to seventy, and the church membership from twelve to sixty. Four children have recited the Child's Catechism. The collection in both Sabbath school and church has increased ninety-five per cent.

From my experience in this work, I do believe that more attention should be given to our parochial schools, for through them our churches grow, besides the benefit that many others receive. If an infant lives for three years without any special care from its parents, surely after that time they should support it, and help it to live and grow.

Our needs are: One hundred and fifty dollars for this term, to pay teachers; a horse, wagon and five acres of land, and a four-room house.

We feel very grateful to our friends for their aid toward this department of our work. After seeing some of the results, our friends who have contributed money, and those who have encouraged us in other ways, will not feel that it was in vain; but some day they will be delighted to hear these words, "Inasmuch as ye have done it unto the least of these, My brethren, ye have done it unto me."

Selma, Alabama.

SEEING EYE TO EYE.

It is seldom that we have read an article which gave more genuine pleasure than

"The Problem of Race," by Margaret McLoughry, of New Wilmington, Pa., in "The

Women's Missionary Magazine" of the United Presbyterian Church, published at Xenia, Ohio.

This short discussion of the recent condition of the Negro, with some backward glances into his past, including the causes that led to his presence in America, is one of the most sane and just articles that we have ever seen in a missionary magazine published North on the other side of the Mason and Dixon line. In fact, after reading several pages, the impulse was irresistible to turn back to the beginning to make sure that it did not emanate from the South.

That Miss McLoughry obtained much of her information from Southern authors, however, does not make her article any the less commendable. It rather illustrates a growing fairmindedness on the part of a sister denomination that has for many years shown its real love for the Negro in the South, and interest in his mental and spiritual elevation, but has not always heretofore seen "eye to eye" with Southern people who

have manifested their love and interest in slightly different ways.

The Editor confesses that frequently what at first has promised to be an excellent article on Negro conditions or work, in some Northern missionary publication, has proved sadly disappointing before its perusal was completed, and disheartening too, for the Negro, for the most effective work can never be done until there is more uniformity in methods among those who are endeavoring to help him. To this end philanthropists and Christians, both North and South, must be willing to concede some cherished prejudices.

Such articles as Miss McLoughry's, and others in the same number, make a decided contribution to the solution of "The Problem of Race," and are distinctly encouraging to Christian people of the South who are praying and working, and many even giving their lives, that the Africans in America may rise to the full stature of men and women in Christ Jesus.

ADJUSTMENT TO NEW ENVIRONMENT.

BY GEO. D. GODARD,

Special Rural School Supervisor.

Two years ago Dr. W. D. Weatherford, Secretary of the International Committee, Y. M. C. A., contributed a most illuminating article to our columns on "Negro Training in the South." Mention was made in this of the success that is attending the work of Mr. Jackson Davis, Supervisor of Rural Schools in Virginia.

Learning recently that another Southern state is seriously endeavoring to improve the condition of its Negro schools, and to make them a force in the social and industrial life of the race, an account of the work was requested by the Editor, and we are indebted to the Special Supervisor of Rural Schools in Georgia for the following article, which will be read with much encouragement by our readers:



Gran'pap Embarrassed, or the Old Generation and the New.

It became my duty a year ago to undertake the work of Special Rural School Supervisor, under the direction and with the support of the State Department of Education. At first the difficulties seemed insurmountable, but as advancement was made, I found that many pretended hindrances seemed to disappear, and discovered that more men and women were thinking on this problem than was at first apparent. I found the county superintendents of schools willing and desiring to do something that would improve the condition of the Negro schools and the race as a whole. Of course there was and is a view antagonistic to this work, but it will gradually give way to an unantagonistic treatment. Every one must be fully persuaded in his or her own mind before any special attempt toward pushing the movement is made.

From the standpoint of the highest good to the dominant race, the home conditions of the Negro must be improved. The unhygienic and unsanitary habits of life must be improved,



"Is Yo' Gwine Pass D's By?"

and cleanliness must play a much larger part in preserving the lives of the Negroes.

The Negro is a resource of the State, part of its wealth in material, moral and religious matters. He is going to be as he has been, either a help or a burden. Which of the two shall prevail, depends on how well he is fitted for the work he is to do and the position he is to fill in the State. It cannot be expected by any thoughtful people that he can be of much material assistance without the proper training for that work.

To accomplish this result, industrial teachers' institutes have been held in many counties during the past scholastic year. In these emphasis has been laid upon the idea that the training of the hand must accompany the training

of the head and the heart, in order to bring the work of the last two to their highest development. An educated head without the proper training of the hand is disastrous to moral character and the nobler sentiments of the heart.

Mass-meetings have been held in all these institutes for the Negro farmers, trustees and patrons, in which the importance of industry, sanitation and effort have been placed before them. There has been an awakening along these lines which is in keeping with the good spirit of the movement. Better school houses have been built, and will be constructed; larger effort toward self-improvement is taking the place of carelessness and negligence, a spirit of honest effort toward better living is coming into fashion, and the habit of economy is making its appearance.

The work is slow, as it should be under all the conditions, and advancement is fraught with patience at every turn in the way. Only a demonstration of the righteousness of the movement in the character of the Negro, in his increased trustworthiness and stability, can or will justify the purpose of the work in Georgia.

Milner, Georgia.

ILLUSTRATED LECTURES ON HOME MISSIONS.

THE MISSIONARY Education Movement has deposited with the Executive Committee of Home Missions two beautifully illustrated lectures on Home Missions for the convenience of the churches and societies in the South that may wish to arrange for a popular meeting in behalf of Home Missions. These lectures are exceedingly interesting and instructive.

One deals with The American Indian, presenting the history, the industrial, educational and religious life

of these people.

The other is entitled "Home Missions and the Public Welfare." Pictures of pioneer Home Missions, the new rural life, the church and the backward races, industrial cities and the immigrants, are shown.

A manuscript lecture accompanies the slides. The rental for each lecture is \$2 for a single evening plus the carriage charges.

Inquiries should be addressed to the Executive Committee of Home Missions, 1422 Hurt building, Atlanta, Ga.

NIGHTFALL.

BY MRS. MARY J. BLACKBURN.

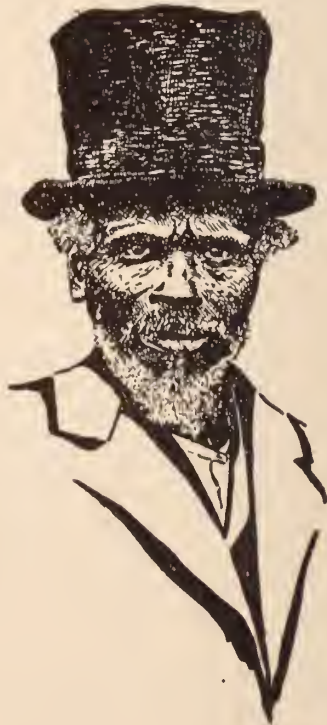


The day is going, my dear,
 Fast going!
 Yet you've done naught, I fear,
 Toward sowing
 A single seed in the garden of love;
 Or weeding a tare
 From the field of care;
 Or breathing a prayer to the God above
 For souls a-toiling,
 A-toiling!

The day is going, my dear,
 Fast going!
 Have you wiped away the tear
 That's flowing
 Down sorrow's cheek in the struggle of life?
 Or given a smile
 To conquer some guile,
 Or soothed a soul in tumultuous strife?
 The night's a-falling,
 A-falling!

A WORKER'S PRAYER.

God of our fathers—our God, we pray
 That Thou wilt rouse Thy sleeping Church
 today!
 Oh let us plainly see where we have erred,
 And by awakened conscience truly stirred,
 Grant that we realize the debt we owe.
 May we recall how, in the Long-ago
 Our faithful "Mammies" watched us as we
 grew
 Through childhood's fickle years, and well we
 knew
 That we were safe—no harm could e'er come
 near
 While Mammy watched us with her loving
 care.
 And now upon these sacred mem'ries
 founded,
 May we build up new purposes, surrounded
 By outstretched arms of earnest, faithful
 prayer,
 To lift them to a purer atmosphere—
 These brothers Thou hast placed within our
 door:
 Help us in faithfulness to add them more
 and more!



—O. H.

INTERDENOMINATIONAL CO-OPERATION IN CHRISTIAN
WORK.

THE WORK among the Negroes in Decatur, Ga., is in a sense a reorganization of similar work conducted some ten years ago by a mission of the Decatur Presbyterian Church. The present Mission, however, is interdenominational.

During the spring and summer of 1912, the Committee on Community Extension of the Men and Religion Forward Movement of Decatur, became interested in this work, principally through the efforts of a lady, a member of the Presbyterian Church. The result was that in the following October a mission was opened in one Negro community, with about ten or twelve who had agreed to work actively. Of this number, although the Mission was organized in the name of the Men and Religion Forward Movement, there were but few men left, and no one actively helping us except members of the Presbyterian Church. We are glad to say, however, that we have since secured both active and financial co-operation from other denominations in our town.

For about the first fourteen months our efforts were confined almost entirely in the Sunday school. Last December two of our ladies organized a sewing school. The attendance was especially large during the winter, some of the children coming for no other reason than to have a warm place to spend the afternoon. The instruction given in sewing has undoubtedly been very beneficial, but we must admit that we are much more interested in getting the children together to teach them Christ than to teach them sewing. And so, even in the industrial department we make the devotional exercises of first importance.

Another phase of our work which has been encouraging is the effort to reach the adults. The Bible class



The Product of Christian Care.

meets every Friday night. While attendance is not large, those who come have as a rule shown much interest and a disposition to do something themselves. We consider this class very important indeed for two reasons: First we hope in time to get the teachers in the colored churches interested, and eventually to have a teachers' training class, where we can aid those who have in charge Sunday schools of the colored churches. Another reason is that we feel that, if we can reach the mothers and fathers, we will have no trouble in filling the Sunday school with the children.

It is usually conceded by those who have worked among the Negroes that it is a very hard matter to interest the older people. Our experience has been that this is true, and whatever success we have had has come only after a year or more of personal work by one of our ladies. She has visited the Negroes in their homes, cared for many of their sick and suffering, and espe-

cially for their spiritual needs by reading to them God's word and teaching them to pray. Outside of prayer and the direct help of God's Spirit, we feel that the personal ministry of this one person has been the greatest blessing to our mission, and has brought forth most of the visible fruit.

Our efforts are not confined to the Negroes. Since the first of April we have been conducting a service at the white convict camp every Sunday afternoon. Seven of the men there have confessed Christ and their determination, with God's help, to live a new life. We have been told that the camp is a different place since we have been going there—another illustration of the power of Christ's gospel.

Our work is supported by what we call our Auxilium. This organization is composed of about thirty-five or forty people, nearly one-half of whom are Methodists and Baptists, who contribute in amounts ranging from 10 cents to \$1 per month. This Auxilium was formed by a representative of the mission presenting the work before the congregations of several of the different denominations, and asking for small subscriptions, payable monthly, from those interested.

We do not hesitate to say that the greatest blessing has been received by those connected with this work. Most of us have come to realize what it really means to be a Christian. We believe that it is not the person who merely says that he believes, and brings to Christ nothing but his sins, but that on the contrary it is the person who shows his belief by bringing

to Christ, in addition to his sins, a life of service. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." The power of this high and true ideal is evidenced by the fact that several of our number are already willing to work for Christ anywhere, at home or abroad. One has volunteered for work in Africa. This ideal, together with the basis on which we have tried to conduct the work, is responsible for whatever has been accomplished in our own lives, in the lives of the convicts, and in the lives of the colored people. The following quotation from a report of the Mission to the Auxilium, will show the basis upon which we are endeavoring to conduct this work:

"When we consider the conditions and circumstances in which the colored people live, out of which they come to us, and into which they return from us, we realize, we know—that it is not by might, nor by power, but by God's Spirit only that we can hope to change them and their condition. If from experience, not heresy, you know the value of prayer, you will immediately see how you can help this work far more than by merely giving a little money. We must *ask* if we would *receive*. 'Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.'"

We would like to ask that all who read this help us.

—*The Decatur Union Mission.*

HAMPTON COURT MISSION, NORFOLK, VA.

REV. STUART NYE HUTCHISON.

ABOUT fifteen years ago, in the most degraded section of Norfolk, a Northern woman began work among the colored people. She was supported by contributions

from the Presbyterian Churches of Princeton and Lakewood, New Jersey. This work, quietly and most tentatively performed by a consecrated woman, made a lasting impression on the

community. About two years ago, however, she was compelled to give up the work. Before leaving, she came to the pastor of the First Church and asked if that congregation would not take over the field. The First Church had been considering its responsibility to the colored population of the city and the call seemed directly sent by Providence. This was the beginning of the Hampton Court Colored Mission, as yet a small enterprise, but giving promise of greater things to come.

Hampton Court is in the center of the most morally destitute section of Norfolk. Apart from the rest of the Negroes of the city, is a little community of colored people surrounded by the red-light district, remote from all colored churches and schools, and totally untouched outside our little mission by any Christian agency.

There the First Church has rented a small house, where five days in the week a day school is in session. This school is in charge of an experienced and competent colored teacher. Reading, writing, arithmetic, plain sewing and cooking are taught, sufficient to make the pupils to take domestic positions. Noon-day prayer meetings

are held for the mothers of the neighborhood, and on Sunday there is a Sunday school, of which Mr. George H. Brown is superintendent. Last year he was assisted in this department of the work by three Norfolk High School teachers, all college graduates.

As an evidence of the indirect influence this splendid work is exerting on the community, is the story of a woman of the neighborhood. A few doors away from our little Mission house was one of the most notorious houses of ill-fame in the city. Each Sunday the white woman in charge of that house heard the children singing the old hymns she had sung in her childhood. It had such an effect upon her that this hardened sinner was led to give up her house and go back to her old home in another city, and there start a new life. Before she left, she came and told her story to our colored teacher, and thanked her for what it had meant to her. One incident like this is worth all the labor and cost of the work.

This is the only work for the colored people done by any of the churches of the city as far as we know.

Norfolk, Va.

THE SAM DAILY REFORMATORY AS HOST.

BY REV. I. C. H. CHAMPNEY.

Space forbids our publishing the very interesting account furnished by Bro. Champney, of the meeting of the Colored Sunday School Association of Central Alabama Presbytery, which met in the Daily Memorial Chapel at Ralph, Ala., in July.

The following extracts will show that the meeting was most successful, both in point of attendance and in the help received from the various sessions. Evidently to all, one of the most interesting features of the Convention was the place of meeting. Our readers will be glad to receive late news from this wonderful Reformatory, which began in the effort of a Christian colored man to save the little street waifs of his own race, and was for a long time maintained by him and his wife almost without help. The work is now assisted to some extent by our Assembly's Home Mission Committee.

The colored Sunday school convention of Central Alabama Presbytery met in Daily's Memorial Chapel at Ralph, Ala., in July.

Mrs. Sam Daily and Rev. A. D. Wilkinson had everything in readiness when we arrived. Saturday afternoon was spent in seeing the farm and other things about the Reformatory, and we witnessed a ball game between the boys of the Reformatory and boys of a neighboring vicinity. The delegates also enjoyed an old-fashioned watermelon cutting, furnished by the Reformatory farm.

On Sunday afternoon there was a



On the road to an honest Christian life. Sam and some of the boys.

young people's hour. Many of the boys of the Reformatory, along with others, gave selections from the Bible, the Ten Commandments, the books of the Bible, hymns and recitations. The boys, led by Rev. Wilkinson, furnished the music. I only wish that our friends could have heard one very little boy lead a song, "I Will Be Present When the Roll Is Called."

We missed our good Brother Daily, the founder of this work. But from the way everything is carried on, it might seem that he is somewhere about directing affairs. His godly wife and Rev. Wilkinson, who is supported by the Southern Presbyterian Church, have everything well in hand. She is trying to carry out the plans of her husband. They are now in their new building.

We were impressed with these things:

1—The order of the boys. They are under good control. In their rooms, on the grounds and in the chapel, the order was fine.

2—The Christian influences thrown around them, and their ready response to the same. How different

from many of the homes from which they come; and some have no homes at all.

3—The industrial training. They are taught to work. They have a fine farm. Numbers of these boys before going to the Reformatory loafed about the streets of the cities. When they leave the Reformatory they are industrious, enter good employment, and earn good wages. From dishonesty to trustfulness, from criminals to Christianity—to Christ.

We must not omit to mention the noble way in which Mrs. Daily's children assist her. There are several girls, and every one is a fine cook and housekeeper. You will not find a smarter set of girls anywhere.

A word as to their needs. They need more helpers, hence more money. They need more clothing for the boys as winter comes on. Above all, they need a small organ for the chapel. I hope that some friend will supply this pressing need.

The Southern Presbyterian Church is supplying the field with a minister and his wife.

Montgomery, Ala.

AFRICA IN EAST AUSTIN, TEXAS.

BY MR. CECIL H. LANG.

IN OUR East Austin Colored Mission Sunday school, the ages of the pupils range from 3 to 76 years.

This school was organized two years ago, and is non-denominational, being under the control of the Student Volunteer Band of the University of Texas. The work is carried on by stu-

dents of the university and of Austin Presbyterian Theological Seminary. We have five teachers, and our average attendance during the winter has been about forty.

Literature is furnished by the Presbyterian Committee. The younger classes are becoming well versed in the



The Faithful Five. After cooking for forty people, this woman takes her children two miles to Sunday School. She is an excellent Bible student, and the children are being well grounded in Catechism.



The East Austin Colored Mission.

Catechism, and the whole school is good on memory work. Our special feature at this time is an Alphabet Drill, in which the school repeats in concert a verse beginning with each letter of the alphabet. The rapidity with which the mind of the average young Negro memorizes is wonderful. Quite a number of our pupils attended their own Sunday schools and churches in the morning, and came to us in the afternoon. We endeavor to avoid con-

flict with their own work, and merely supplement their other training.

Our building is a regular four-room dwelling, half of which is occupied by a Negro family. In this we have a small folding organ, rude wooden benches, and dividing curtains to separate the different classes.

We feel very much encouraged over the progress of our work, and hope some day to be able to send out from here another Sheppard or "Sheppard-ess."

Austin, Texas.

THE STORY OF AN INDUSTRIAL SCHOOL FOR COLORED CHILDREN.

BY ONE OF THE WORKERS.

WHY THE colored race should be so ignorant, and the white so enlightened; why they should be placed in an environment which tends to moral weakness, and ours to strength; why they should be in such spiritual darkness, and we in such abundant light, are mysteries which can only find their solution in the world to come. One fact, however, is clear—that these very conditions place upon the more favored race a responsibility which we cannot shirk, even if we refuse to hear our Master's command. "Freely ye have received, freely give."

The little Industrial School for Colored Children I am to tell you about, is the outcome of the interest of an in-

valid in the colored people. Unable to do any personal work among them, she used her means to distribute Bibles, and with such untiring zeal that she became a reproach to another who determined to have a part, too, in the work of elevating, even in a very small way, the colored people of her town.

Together they planned to have a sewing school to be taught in the kitchen of their home, for lack of space, the number to be limited to six, and the purpose of this school was to teach the gospel of Jesus Christ, and to lead each child to accept Him as a personal Savior, and to equip them in a simple way to make a living or to conduct a Christian home.

The effort to get these children revealed the fact that such a school was greatly desired by the mothers, that the children were enthusiastic, and that it would be quite as easy to get a class of thirty or forty as six.

The little school finally settled down to its winter's work with a membership of ten, thus taxing to the utmost the capacity of the kitchen. The second year a similar school of five was opened in the neighborhood, thus making fifteen pupils in all.

The success of these schools as evidenced by the interest of the children and parents, and by the improvements of the pupils in every way, induced the Young Woman's Missionary Society to take the little Industrial School under its care, and to pray during the summer for the means for better equipment and a suitable place of meeting. The result was that \$100 was

given by an unknown friend, a delightful room was offered for rent, an organ was contributed, and the enterprise established on a staple basis. This past year the attendance of the school numbered twenty-two.

The founders of this little school have an ambition for these girls. They pray that some of them, trained in the school and fitted intellectually and in every way for useful service, may go out as missionaries of the gospel of Jesus Christ to their own people, both at home and abroad. That all of them may be among the number of God's pioneer missionaries, earnest, faithful women who in weariness and often pain, day after day, little by little, instil into their children principles strong as death, which shall hold them true to their God and to the duties He requires of them.

Lexington, Va.

TEACHING AND PREACHING THE WORD.

BY REV. HENRY C. RAY.

IN OCTOBER, 1911, the present minister of All Soul's Church, Florence, S. C., found his way into that community, and began preaching the word of God, and teaching a parochial school.

The work had been started several years before, but it was found necessary to reorganize it. Having been for several months without a shepherd, the work had been retarded, and a goodly number of the flock had strayed into other pastures. After nearly three years of strenuous labor, the work is now where it once was, and souls are being added to Christ's Kingdom occasionally.

The parochial school has been a great help to the community, as well as to other neighboring towns. But this branch of our work has not succeeded as it should because of inadequate equipment. Our one room, used both for church and school room, is greatly

in need of repairs. The sides are projecting and the roof is sinking. Two stoves are also needed for immediate use.

In June, 1913, the minister found a devoted and trained helpmeet in Florence. Mrs. Ray is a graduate of the Colored Hospital and Training School of Charleston, S. C., and will assist her husband in his life's work among his people here.

Heretofore only a literary training has been given in the parochial school, but beginning with this year, music, sewing, and other branches of study will be taught.

The tuition is \$2 per session of eight months. This seems very small, but it is difficult to get even this amount. It looks large in our eyesight.

The sum of \$200 or \$300 a year to help carry on our school would mean a great deal to our colored work. During the session 1912-13 our enroll-



The School and the Preacher-Teacher.

ment was 121. The following year all the city schools stopped their regular charges, and gave the children free education. This caused our membership to fall to about forty. We were glad to know that there were some friends that did no care for a free school, but wanted their children sent

to the school where they could get the best teaching.

We ask our great church to help us succeed here, and continue your prayers for "showers of blessing" upon this work!

Florence, S. C.

HOME MISSION WEEK, NOVEMBER 15-22.

Concerning this occasion the last General Assembly said:

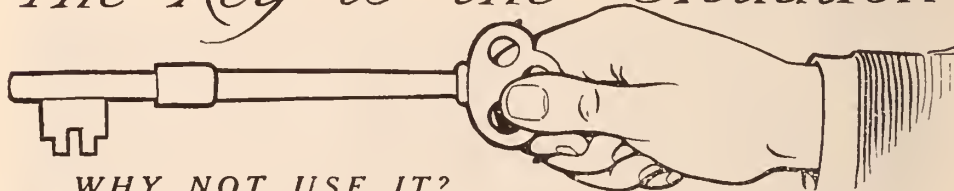
"We wish to commend with all possible emphasis the observance of Home Mission Week in November.

"In view of the wide extent and varied operations of our Home Mission work, we recommend also that the Assembly call upon all our people to give this great and vitally fundamental cause its proper place in their thinking, praying and giving, so that this work and the workers engaged in it may be recognized as deserving of equal honor and of equal importance with any department of the Church's activity."

During this week, when the attention of the Protestant churches in America is directed towards the vast Home Mission task, the General Assembly has authorized a special voluntary offering in all our Churches, Sunday Schools and Societies for the equipment needs of all our own Home Mission work.

For information and literature, address 1422 Hurt building, Atlanta, Ga.

MISSIONARY EDUCATION

The Key to the Situation

WHY NOT USE IT?

MISSION STUDY BOOKS.

The young people have not been overlooked in Mission Study plans for 1914-15.

In *Goodbird, the Indian*, by Gilbert L. Wilson, leaders of Young People's Work are indebted to the Council of Women for Home Missions for a delightful story of an Indian's life, a real live Indian, whose story is told by himself in the first person. More than that, *Goodbird*, or Edward Moore, using his English name, is a Christian young Indian, whose acquaintance we are glad to meet through his life-story and pictures. This little book is full of things that will appeal to all young people, and even little children.

Indeed, any one of the many thrilling incidents of primitive life—"The youth finding his God," "The sacred bundle," etc., is well worth the price of the entire book, 29 cents prepaid.

The *New Home Missions*, a presentation of Home Missions in its relation to social progress and service, by Dr. H. Paul Douglass; cloth 60 cents, paper 40 cents prepaid.

In this volume, which will be largely used as a Mission Study text book during 1914-15, the emphasis is very pronounced on Christianity as a social force. The author's motto throughout the entire study was apparently "By their (visible) fruits ye shall know them."

While the same spheres of labor that have been considered in former books on Home Missions are discussed by Dr. Douglass, the entire treatment is new, and the work of former years is viewed and weighed as results have been apparent in the social and religious elevation of sections and communities, rather than in the life of the individual.

A LAST YEAR'S MODEL FOR 1914-15 CLASSES

This breezy account of a most unique Mission Study Class in St. Petersburg, Fla., last winter, was sent at our special request by Miss Mazie E. Kinnier, president of Montgomery Presbyterial in Virginia, who was spending the winter in the "Land of Flow-cers." Miss Kinnier had the rare good fortune to be a member of this class "from start to finish." It has been purposely withheld until this time, when its publication may suggest similar classes at other places:

"The most remarkable thing in connection with this class is, that it was organized under the auspices of the Woman's Club, and at the suggestion of several spiritually minded and progressive winter residents who, though away from their home churches, felt that there was time and opportunity here in this holiday land for the gaining of further knowledge of ways and means of extending the kingdom of Christ upon earth.

"We decided to make our study Immigration, that being the most vital topic of the

day, and the Americanizing and Christianizing of the Immigrants the most serious problem before our churches. Our leader, Miss Davidson, of Pleasantville, Penn., is a young woman (a Presbyterian, by the way) of great magnetism and charming personality. She has studied both at Northfield and Silver Bay, and had previously conducted another class on this same topic. Our text-book is Shriver's 'Immigrant Forces.' We have also a small but excellent library, which will be given to some club or society of the town.

"Our enrollment is thirty, though not all have remained during the entire two months' course; and we always have several visitors. Our membership is drawn from sixteen states. The Presbyterians, who number sixteen, are in the majority; but we are nothing if not broad, and there are four Episcopalians, three Methodists, two Baptists, two Congregationalists, a Lutheran, a Roman Catholic, and a Christian Scientist.

The personnel, too, is decidedly interesting, and our class is a veritable melting pot into which the women from all parts of the country have cast their most cherished ideals and prejudices. In this melting-pot we have lost much, but we have also gained much; above all, that there is no North, no South, no East, nor West; no 'border, nor breed, nor birth' in the Master's work, and among His children; and we go back to our homes realizing as never before not only our Christian opportunity, but that which brings it—the human need of the foreigner in our midst, 'for out of want, they are seek-

ing plenty; out of failure and defeat, conquest; out of bondage, freedom; out of oppression, justice; out of hate, they are yearning for love; out of dead forms, they are seeking—God.'

"When I go back to Virginia, I expect to use the knowledge brought to me in this Mission Study Class in working out a program for my Home Missionary Society. We have been most fortunate in having three members of our Society in this class, and we believe that we can 'pass on' part of what we have gained."

And she did!—Literary Editor.

RAYS OF LIGHT ON A DARK SUBJECT.

SELF-HELP CREED FOR THE NEGRO.

There is very striking significance in a little leaflet put out by a denominational organization of colored Baptists, entitled, "Ten Things the Negro Must Do for Himself." The enumeration is most wholesome in its happy mingling of high idealism and everyday shrewd sense. The list runs as follows:

"1. We must get right with God and make our religion practical. Less noise and feeling and more quiet, wholesome, everyday living.

"2. We must be honest, truthful and reliable.

"3. We must keep our hodies clean.

"4. We must keep our homes clean.

"5. We must keep our yards clean—back and front.

"6. We must stop hanging over the gate and out of the window.

"7. We must behave ourselves better on the streets and in public carriers, and stop talking so much and so loud.

"8. We must make the word 'Negro' a synonym for honesty, cleanliness, intelligence, industry and righteousness, by doing with our might what our hands find to do.

"9. We must be loyal and helpful to our race, by encouraging all worthy efforts put forth for its uplift.

"10. We must respect our women, educate our children, and stay out of the saloon and dives. Where we have the franchise we must vote for men who are opposed to the saloon."

Our Lord by His life and teachings has shown men the only way in which we can teach people who are on a lower plane of life without being injured by the contact. It is the way of helpfulness and service. In the South the whites must touch the Negroes in many ways. Therefore the whites must help the Negroes, or the white race will be injured by the presence of the Negroes.

This is incontrovertable logic. It is also a fundamental principle of ethics and religion.—*Our Home Field, Southern Baptist.*

The one solution of the race question is to make men on both sides of the color line so efficient, so decent, so upright, so fair-minded, that neither white nor black shall have reason to despise or hate the other. To the bringing about of this happy consummation every true citizen and every true Christian should bend his utmost sympathy and effort.—*Dr. Weatherford in Southern Workman.*

Opportunities for work among colored people are always at hand. A pastor of one of our churches, Rev. C. N. Wharton, of Andalusia, Alabama, writes us that he has just listened to the perfect recitation of the Shorter Catechism, the Ten Commandments, the Beatitudes, the Creed and the verse, John 13:34, by a Negro girl who is cook in the home of one of the elders of his church. He writes: "I conceive this to be the best way our women can do Home Mission work." If all Presbyterian women would teach their servants as this one woman was taught, Presbyterian churches would be multiplied among the Negroes.—*The Christian Observer.*

NEGRO MUSIC.

R. H. Milligan, in his book, "The Fetish Folk of West Africa," says: "There is no doubt that music is the art form of the Negro. He is the most musical person living. His entire emotional life he utters in song. * * * His day is still in the future. But I believe that when he comes he will come singing." The primitive Negro must sing. Whether at work or at play, he sings; whether in games or in his religious worship, the rhythmic musical quality is sure to manifest itself. Without doubt, the most distinctive contribution he has made to civilization has been along musical lines. Hampton Institute and several institutions, such as Fisk University and Tuskegee Insti-

tute have made much, and properly so, of the religious folk songs of the American Negro. From the very beginning Hampton's band of singers have sung all through the Northeastern part of this country those soul songs of the colored people, and through them many a person has been brought to a belief in Hampton Institute and the colored race.

We are familiar with the religious or plantation songs of the Negro, but there is a large part of the folk music of the Negro which has scarcely been touched. His work songs, his game songs, his love songs, and his dance songs, furnish a wide and fruitful field for research and investigation for the student of folk music.—*Southern Workman*.

"We look back with pride to our forefathers, strong, Christian characters,—Scotch-Irish, German, Quaker. *Think of what we inherit from them.* Why, we can scarcely help being Christians! But there are no Scotch-Irish Negroes, no German Negroes, no Quaker Negroes. Think of the Negro's inheritance from his ancestors back in Africa!"

"There is no truth in a detached view of the Negro, or of any human being. Everybody on earth is human first and racial afterwards. We must see the Negro, first of all, deeper than all, higher than all, a man made in the image of God, as truly as we ourselves. If in the race that image be less developed than in our own, in some individuals of the race it is certainly more highly

developed than in some individuals of ours. And whatever grows is growable. (Quoted from *The Outlook*, March 7, 1914.)

A Negro in South Carolina gave a piece of his land for a church, cut the timber off his own land, did most of the work, and painted the building himself. It is pointed out to passers-by as the church which a Negro built. In the same community a white church was organized. The elder called the men together and said, "If one Negro man built a church, why can't nineteen white men build a church?"

Result: Two churches a Negro built—one by his own hands, and the other by his influence.

The Negro needs education, and desires it ardently. The white man can help him to get it. But that alone will not save him. No race is saved by an alien. Negroes themselves must lead their own people to victory. Such is the platform of Booker T. Washington.

Stonewall Jackson was a most earnest Christian. All his soldiers knew that he prayed daily. "His faithful negro servant, Jim, declared that he could always tell when there was going to be a battle. He said: 'The General is a great man for prayin'. He pray night an' mornin'—all times. But when I see him get up several times in the night, an' go off an' pray, I know there's goin' to be somethin' to pay, an' I go right away an' pack his haversack.'" In public and in private he always said that his victories came because God helped him fight.

"CAN YOU TELL?"

1. Name some of our causes for national thanksgiving.
2. How do their actions show that Protestant Christianity is taking hold of the foreigners in America?
3. When did the purchase of wild swamp land help to lay the foundations of a fortune?
4. What distinction has a bath house for colored people in a certain city?
5. Name two instances that were given of a colored persons imitation of white.
6. What idea is emphasized at Colored Teachers' Institute.
7. What splendid church work followed the personal interest of an earnest

- Christian woman among the colored people.
8. In what special way did God use the children's hymns at the Norfolk Colored Mission?
9. On what occasion was an old-fashioned watermelon cutting a prominent feature of a convention?
10. How is an Alphabet Drill used in a Colored Sunday School?
11. What far-reaching work resulted from an invalid's interest in the colored people?
12. Which of our colored ministers has recently acquired a splendid helpmeet, trained for her work?
13. To what "melting pot" did sixteen women bring their cherished ideals and prejudices?

SENIOR HOME MISSION PROGRAM FOR NOVEMBER.

"The outer world is dark; my room is bright.

It is not fair that I should have the light
While others wander on in darkness still.
I'll place my lamp upon the window-sill
And keep it burning brightly, that its ray
May cheer some traveler on his homeward
way.

"The outer world is dark; my world is bright.

It is not fair that I should have the light,
My life be free from sorrow and from care,
While others faint with burdens I might
share.

I'll keep my heart's lamp burning, that its
ray

May cheer some soul upon his lonely way"

1. Hymn—"Ancient of Days."
2. Prayer—Of thanks for the peace and prosperity that have been ours as a people; that we may be more worthy of the blessings that have crowned our days; that righteousness and peace may be established in all the earth; and that the kingdom of Christ may come in the hearts that are willing to receive Him.
3. Transaction of Business.
The Evangelization of the Negro in America.

4. Meeting the problem of Negro rural schools.
5. Notable instances of Negro Self-Help.
6. Recitation or song.
7. Three Ways of Working: Denominational Mission Schools; Interdenominational Mission Schools, Parochial Schools of Colored Pastors.
8. Hymn—"Hail to the Brightness of Zion's Glad Morning."
9. Prayer—That our hearts may be touched and our purpose quickened to protect from evil this weak race in our midst, and to lead them to nobler thinking and purer Christian living.

Notes.

3. Complete arrangements for the observance of the Week of Prayer for Home Missions, and for special offering for the urgent equipment needs at El Paso, Ybor City and Durant.

Under 5 other instances than those mentioned of Sam Daily and Charles Birthright and wife, might be mentioned.

6. Use any appropriate poem, or a Negro melody.

7. It will be better to assign these parts to three persons.

For additional information, consult any good textbook on religious work among the Negroes in America; the Church Calendar of Prayer, November, leaflet literature, and "Within Our Doors," by Miss Dickson, 5c.

BOOK REVIEW.

"In Red Men's Land," a new Mission Study textbook on the Indians, by Dr. Francis E. Leupp, former United States Commissioner of Indian Affairs. Illustrated. Paper net, 30 cents; cloth, 50 cents.

Dr. Leupp writes from intimate knowledge and appreciation of Indian life and character. Beginning with the aboriginal Red man, he presents the relations of the Indian to the government, to his white neighbors, and to our social order. He tells of the Red men in the United States as

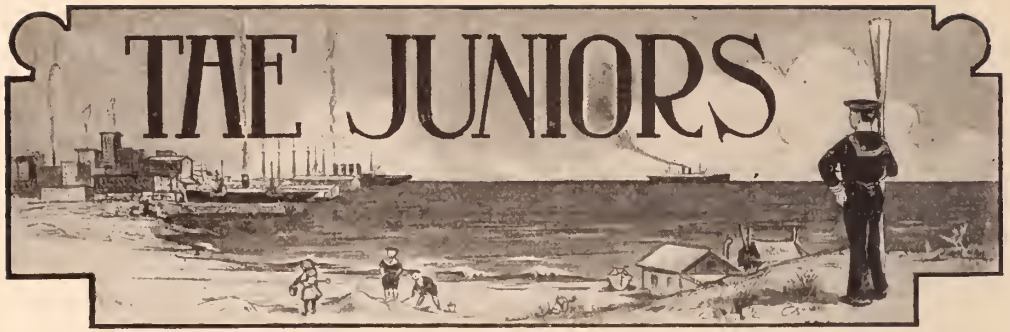
teachers and learners, and devotes some space to the natives of Alaska. A supplemental chapter on "Missions to the Red Man" is written by Dr. A. F. Beard.

This book, prepared by the Council of Women for Home Missions, in connection with "Work Among the Indians," an account of the missionary operations of our own Church among the American Indians, by Mrs. Bella McCallum Gibbons, offers an unusual and exceedingly interesting Mission Study course.

TREASURER'S REPORT OF HOME MISSIONS

APRIL 1 TO SEPTEMBER 30, 1914.

	1914.	1913.	Miscellaneous	15,419.09	20,751.57
Churches	\$33,794.28	\$28,870.84			
Sabbath Schools . . .	2,780.99	3,402.08			
Miss'y Societies . . .	3,382.09	2,424.45			
			Total	\$55,376.45	\$55,448.94
				A. N. SHARP, Treasurer.	



OUR FIRST NEGRO SETTLEMENT.

By MISS MARY DE BARDELEBEN.

It was one of the rare privileges of a Missionary Conference several years ago, to meet and know an attractive, refined young Christian woman, who had just graduated from the Methodist Training School at Nashville, Tenn. Miss De Bardeleben had dedicated her life to the evangelization of the Negro in America, the first white woman in the Southern Methodist Church, and perhaps in all the South, to volunteer for this definite service. Instead of deeming it a sacrifice, she was then joyously anticipating entering upon her life work in Augusta, Ga. This is how the beginning was made.

The perplexing question confronting us day and night was, "Where shall we locate our Settlement, our Mission?" The Negro sections of the city were tramped through. One building was even contracted for, but the inspector pronounced it unsafe; another was rented, but the Negro owners wished to reserve the right to rent it out for public dances at night, so that would not do. Finally we were driven as a last resort to a former near-beer saloon—a low, one-room building about twenty by forty feet. Flaming red letters on the windows announced: "Near-Beer Saloon. Near-Beer on Tap." Under this sign we began the first Negro Settlement in Southern Methodism.

However, the near-beer sign has been erased, and in its place in large white letters on a strong black ground, is written, "Galloway Hall," in honor of our beloved Bishop, who stood firmly for the uplift and betterment of the Negroes.

Here are carried on from day to day the regular activities of a Wesley House. A well-trained young colored woman has charge of the kindergarten from 9 to 11 daily. Here through the games and stories, through the example of the teacher and her helpers, are given lessons in gentleness, kindness, politeness, and thoughtfulness of others.

A junior boys' club is a source of constant joy and pride to Miss Reames. These twenty-five or thirty youngsters are organized, with their various officers, their constitution and rules.

These rules they themselves drew up. Some of them I remember are: Five-cent fine for bad language, chewing, or smoking. At the club they must be neat; hats are to be taken off in the house and in the presence of ladies. At their George Washington party one of the boys told at great length the story of Washington's life—told it well, too. They have chosen for their name, out of several suggested, "Excelsior," with colors blue and gold, and motto, "Truth and Purity." Lofty ideals, you say? Yes, but who knows the seeds of truth, purity, loyalty, and patriotism being sown in these young hearts?

Another feature of the work is the sewing school of seventy-five girls between 10 and 16 years of age. In addition to the three regular workers, the girls from the senior class at Paine College help in this.

In the children's story hour on Friday afternoon the little ones between the primary and junior ages are given a chance. Here we tell the beautiful old Bible stories, and teach the hymns that children love. After the stories they are given crayon and paper, and are allowed to put their idea of the story in concrete form.

The distinctly religious work is by no means neglected. On Sunday afternoons a regularly graded elementary Sunday school is under the immediate supervision of Miss Gossett, the kindergartner, assisted by young women who are teaching at Paine College in Sunday school meetings. Our small hall makes it necessary to limit the number. We can accommodate only fifty children in the three classes: beginners, primary, and first-year juniors. We hope to make this a model worthy of imitation by the churches in Augusta.



Before the Operation.

Two Months After.

"Thank You."

"MAKING THE LAME TO WALK" AT THE LOUISVILLE COLORED MISSION.

THE HINDERED CHRIST.

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and
sad,
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet on an errand for Him
To run with gladsome speed.
But I had need of my own that day;
And to His gentle beseeching, I answered,
"Nay."

So all that day I used my tongue,
My hands, and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my willful feet went a crooked way.

And the dear Lord Christ—was His work
undone
For lack of a willing heart?
Only through men does He speak to men?
Dumb must He be apart?
I do not know, but I wish today
I had let the Lord Christ have his way.

—Alice J. Nichols.

A BOOTBLACK, BUT NOT ORDINARY.

Disasters bring heroes to light. The Titan-ic disaster revealed a faithful wireless operator, and the Elliot Bay dock disaster in Seattle made a hero of a young man, Newton Johns. And Newton Johns is black—just an ordinary hootblack.

The other morning the gangplank connecting Colman dock and the steamer Flyer broke, and sixty passengers were plunged into the cold waters of Puget Sound. Some sought to reach the dock piles. Others plunged wildly about. All were in imminent danger.

Little black Newton Johns sized up the situation and leaped into the water. Quickly he sought a woman, and though she grabbed him around the neck in her frenzied ef-

forts, he shook himself free and, fixing a rope about her, towed her to a lifeboat. He next rescued a 13-year-old girl, then a woman who cried to him, "You have got to save me," and threw her arms around him with such a force and grip as almost to drown both of them. But he got away with his burden. He kept up the work of rescue until he saved ten lives. He was in the water about an hour. When he reached the dock his face was ashen and he was near collapse. After recovery he resumed his shoe-shining task, but fell ill and was taken to his home. He has fully recovered.

Mayor Cotterill sought Johns out and said: "My boy, you are a credit to your race and to humanity. I never heard of a pluckier

act." The colored lad is the hero of the city. The newspapers are conducting a movement to give Johns substantial recognition. But all that Johns says is: "I don't care about being called a hero, but I do hope my old mother back in Bristol, Pa., will hear about it, because she will be tickled to

death." He is shining shoes today; possibly unconscious of the fact that he manifested the spirit of the Savior who endured Calvary to save us. It is these heroes in common life that make us see that the Spirit of Christ lives.—*The Continent*.

HEROES—A STUDY IN BLACK AND WHITE.

NOVEMBER HOME MISSION PROGRAM FOR JUNIORS.

*We are here, you and I, to pass along
Blossoms of kindness and gladness and song,
To give of our joy a sacred cup,
That the hearts around us may be brimmed
up;*

*And to hold to the struggling, where'er we
stand,*

The comfort and strength of a helping hand.

1. Hymn—"The Light of the World is Jesus."
 2. Repeat all together the 100th Psalm.
 3. Prayer—Of Grateful thanks for all the blessings that are ours as a Nation—for freedom from want, for peace, for our homes, parents, schools and churches; but especially that the Light of Knowledge of our Lord Jesus Christ has shined upon us that we are His followers and that we may share all our blessings with others.
 4. Prompt Transaction of Business.
- Program.*
5. Hymn—"Hark, 'Tis the Shepherd's Voice I Hear."
 6. Bible Reading—Psalm 107:8-16.
 7. Introducing the Heroes: A Southern woman who is letting her light shine; A colored boy who "loved not his life" to save others; some colored people who proved their love for Christ and their people.
 8. Hymn—"Will there be any Stars in my Crown?"
 9. A peep into several Missions and Schools.
 10. Prayer—That, in our daily contact with colored people, we may be just and kind; that love may take the place of prejudice in our hearts toward needy colored children; that God will bless, and that we may have a larger share in the work of our Church among them.

Notes.

4. Arrange for participation in Young People's meeting during the Week of Prayer for Home Missions. See notice of "Goodbird the Indian."

8. Sing the different verses as a marching hymn in visiting the various Colored Missions and Schools.

7, 9. Assign these parts in advance to six or seven children.



The Compound Postman, J. F. Preston, Jr.,
Soongchun, Korea.

HIDDEN MISSIONARIES.

Find in these queer sentences the names of seventeen (17) of our missionaries who work in Brazil.

1—Is the hen delighted with her little chicks?

2—The sick emperor tells the porter he is sure that preserves and jam are timed.

3—All linnets sing very sweetly.

4—Sewing one night, my dressmaker, Miss Catskill, gored my skirt all wrong.

5—Oh, see! the cow and calf have fallen into the Boiling Springs. It will take an arm strong as Samson's to get them out!

6—Douglas was reading a passage describing the beautiful Hawthorn when the good old butler called to him: "Honey, cut out your reading now; your little chum and affinity is here."

ANSWERS.

1—Henderlite.

2—Kemper, Porter, Martin.

3—Allyn.

4—Knight, Kilgore.

5—See, Cowan, Boyle, Armstrong.

6—Douglas, Reed, Shaw, Butler, Humnient, Daffin.

HOW JOSE SERVED THE KING.

A TRUE STORY.

"I found a place today," said Miss Duvall to her ten boys, "where there is need for some one to serve the king; who will volunteer?"

Instantly ten boys rose to their feet, with a look of eager readiness in their dark eyes. This did not happen in the United States of America, though I hope there are ten thousand times ten boys in our country who are willing to serve King Jesus. But this true story that I have been sent to tell you happened in Brazil, in a Protestant mission school, where a group of ten boys had been formed into a chapter of "King's Sons," for the work and worship of the true God.

Miss Duvall was touched by the readiness of these lads to respond to her appeal. "Ah, this is good!" she said, looking over the unbroken rank of volunteers. "Very well, boys, you shall share the work and that will make it light. Now take your seats again, and hear what it is:

"Today, as I was going to visit a sick man in a distant part of the city. I saw at the door of one of those cellar rooms—you know what I mean—

quite under the pavement, an old, old woman, with a small stone jug in her hand. She seemed almost blind, but evidently could tell when one passed above her door; and, as my shadow fell upon her, she said in a quavering voice:

"'Agua, agua, por amor de Deus!' (water, for the love of God.) As she spoke she held up a moringa, which I took from her hand, and filled at the next fountain. Then I went down into her poor, stuffy little room and spent several hours cleaning it up, and making it more possible and wholesome to live in. For the old woman is blind, boys, besides being very old and very feeble, and she had no one to care for her. She learned long ago, in another city, from missionaries who are now in their heavenly homes, to worship God in spirit and in truth, and not by saints or images; for that reason she is despised here, as a Protestant, and I think she would have starved if God had not led me to her today.

"Now I am sure the great King wants us to take care of this daughter

of His, and so I will give it to you, turn about, to look after her."

From that day not a sun rose upon Sao Paulo that did not find one of this Brazilian band of "King's Sons" in old Mother Julianita's little cellar room, her moringa was filled with fresh water every day, and her room made as clean as boy hands knew how to make it. One day Alves would bring her a few crackers and a little coffee from his own daily supply; the next day Azevedo made her glad with a dish of farinha; Morales secured a small piece of jerked beef for the old woman, when his turn came; and Paulo had some beans and a few eggs. But when Jose's turn came to care for old blind Julianita, he was very downcast. Jose was an orphan: he had no home except the Mission School, and nothing of his own to add to her daily support.

Then a beautiful thought was sent to Jose, and this is what happened: At the Mission Home, just before the mid-day meal, the door opened, and in walked Jose, with old blind Julianita on his arm! The mission premises were miles away from that low, dark, cellar room, and Jose had no pump-

kin coach drawn by mice at his command; how, then, had he gotten the old woman so far?

By patience, perseverance and pluck! Good qualities for a King's Son! First, Jose had put on over the old woman's tattered clothes a garment that Miss Duvall had given her; true, he had put it on hind-part-foremost, buttoning it up the back, when it was meant to fasten in front, but that did not matter: Jose never knew it, and of course Julianita could not see how odd she looked. Then he had taken her on his arm, and by slow stages, and many a stop and rest, had gotten her to the Mission Home.

That was where the pluck came in; for you may be sure Jose did not get through the streets of the city without raising many a mocking laugh at his "young bride," his gay "sweet-heart," his "pretty little one," as the old woman was jeeringly called. But Jose was serving the King, and everybody knows that a good soldier must first of all be courageous.

Have you a story of serving the King in your Protestant land that is sweeter than this true one from Brazil?—*The Children's Friend*.

JUNIOR PROGRAM FOR NOVEMBER, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

Topic.

B.....	Mal. 31:10
R.....	Prov. 9:8
A.....	Matt. 7:7
Z.....	Tit. 2:14
I.....	Ps. 32:8
L.....	Matt. 5:16

Song—Jesus Bids Us Shine.

Scripture Lesson—Missionary Chalk Talk.
Prayer.

Minutes.

Roll Call—Answer with a Scripture verse on Light or Shining.

Business.

Song—Selected.

MISSIONARY QUIZ.

Missionary Exercise—What Will You Do for Others?

Story—The Picture Lady.

Close with the Lord's Prayer in concert.

SUGGESTIONS

Place the acrostic—Brazil on the Blackboard. Let the children find the texts and read them. As they are read have a member of the society write the first word of each verse on the blackboard. The first word of the second reference appearing under the first word of the first verse and so on.

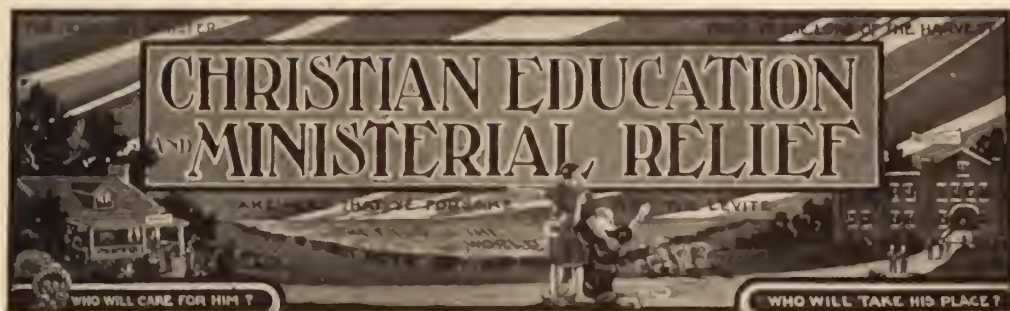
Use the Chalk Talk as in previous programs.

For the Missionary Exercise select six children and use as suggested in the leaflet.

For the Missionary Quiz the leader could place the questions on the blackboard and some of the children give the answers, and others give the verse of scripture suggested.

Let the Leader or one of the older children tell the Story of the Picture Lady.

In the current issue of the Survey "Held—Missionaries in Brazil" appear. See how many the children can find.



Address All Communications Relating to
This Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

EDUCATION AND RELIEF IN DECEMBER.

THE MONTH of December has been designated by the General Assembly as the time for instruction of our people concerning the work of Education for the Ministry, Schools and Colleges, and Ministerial relief. We earnestly call upon all of our pastors to prayerfully and earnestly present this work to their congregations, and give them an opportunity to contribute to them. The money is coming into the treasury very slowly, and we shall need a very much larger amount than is now being received.

We especially urge that in each Sunday school the children and officers and teachers be given an opportunity to take some part in this work. We have prepared an attractive exercise that is suitable to be used at the Christmas time. A sufficient number of copies of this exercise will be sent to any Sunday school which will make an offering to our work. We can also furnish envelopes and mite boxes for the offering.

From all over the church words of warmest appreciation of the exercise used last year have been written to the office.

The great emphasis is laid upon the giving of the life to the service of Him of whom the whole world is thinking

at this season. The exercise is gotten up in most attractive style, with refined and inspiring music, and will prove much more suitable for the schools than so many of the exercises that have been put on the market for commercial purposes.

We ask your earnest prayers that the Lord of the Harvest may send forth a large increase in the number of laborers;

That sufficient funds may be given by the church to assist the young men and young women, poor in this world's goods, but rich in faith, who are striving to prepare themselves for the ministry, or for mission work at home and abroad;

That our Schools and Colleges may be prospered in their efforts, and that God will revive His work in the hearts of the students and professors;

That God will stir up the minds and hearts of His people that they may gladly and freely bring to the hearts of the aged and enfeebled ministers of the church the fulfillment of His gracious promise that "at evening time it shall be light."

And that the needy widows and helpless orphans of our deceased ministers may be cared for in tenderness and love.

A LARGER ENDOWMENT NEEDED.

ONE SUBSTANTIAL and reliable way of increasing the receipts of the cause of Ministerial Relief is by increasing its Permanent Endowment Fund. Every cent of interest from this fund goes to meet the present need of our beneficiaries.

If there is any work of the church that should be partially endowed it is that of caring for the enfeebled veterans and the needy widows and orphans of our ministers. Their condition is not known to the whole church; and sympathy with them, and regard for their refined feelings causes us to draw the curtain to hide the loneliness and want in each particular home. Could some of these sad scenes be laid before our people, no eye could look upon them without a tear; no heart could contemplate them without deep emotion.

God knew the great danger that these veterans might be overlooked, and when Israel was entering upon her long struggle to possess the land which God had promised to give them, He said: "Take heed that thou forsake not the Levite as long as thou livest in the land." He made provision that they should have cities to dwell in, and that they should be provided for as long as they lived.

The needs of those on our roll—fifty-

five aged or disabled ministers, one hundred and thirty-nine needy widows, and sixty-five little fatherless children under 14 years of age—have been carefully investigated by the Committee, and have been certified to by the Sessions of the church and the Presbyterian Committees of Ministerial Relief. Their need is certain. The provision to meet the need should be made less uncertain.

Some of our aged ministers, with feeble strength, who have served the church for forty, fifty, sixty years, are still holding on because they have no other means of support. We should have sufficient funds to say to them, "You have earned a little rest from the great strain of heavy work. Encourage the younger men, fill the place of those who have fallen sick, or are compelled to leave their pulpits for a Sabbath, do all the good your strength will permit. We will furnish you enough to meet your needs." What a blessing this would bring to these faithful veterans of the cross! How the testimony of their last days would be strengthened!

Help us make the Endowment Fund \$500,000 at once. Send some help, however small, right now to Mr. John Stites, treasurer Ministerial Relief, Louisville, Ky.

OLD AGE.

(By Henry Wadsworth Longfellow.)

It is too late: Oh! nothing is too late.
Till the tired heart shall cease to palpitate,
Cato learned Greek at eighty; Sophocles
Wrote his grand "Oedipus," and Simonides
Bore off the prize of verse from his compeers,
When each had numbered four score years;
And Theophrates at four score years and ten
Had but begun his "Characters of Men."
Chaucer at Woostock, with the nightingales,
At sixty wrote "the Canterbury Tales."
Goethe, at Thelmar, toiling to the last
Completed "Faust" when eighty years were
past.

What then! Shall we sit idly down and say,
The night has come; it is no longer day?
The night has not yet come; we are not quite
Cut off from labor by the failing light;
Something remains for us to do, or dare
Even the oldest trees some fruit may bear;
For age is opportunity no less
Than youth itself, though in another dress;
The sky is filled with stars invisible by day.
And as the evening twilight fades away,

A NICKEL FOR THE LORD.

HE WORE a rose on his coat, but when the plate was passed gave a nickel to the Lord. He had several bills in his pocket and sundry silver change, but hunted about and found this poor nickel and placed it on the plate to aid the church militant in its fight against the world, the flesh and the devil. His silk hat was on the seat; his gloves and cane were beside it, and the nickel was on the plate, a whole nickel!

On Saturday he met a friend; the cash register recorded \$1.35, and he handed the boy a dime. A nickel to the Lord and a dime to the waiter! He had his shoes polished and handed the Greek a dime without a murmur. He had a shave and paid his check of fifteen cents and "tipped" the barber a dime. He took a box of candies to his

wife, paid 40 cents for it, and tied with a dainty ribbon—and gave a nickel to the Lord.

Who is this Lord?

This man worships Him as the Creator of the universe, the One Who put the stars in order and by whose immutable decree the heavens stand—and he dropped a nickel on the plate to support His church—the Church Militant which represents on earth the Church Triumphant.

The Lord being gracious and slow to anger and remembering his "frame" did not slay this man for his meanness, but gave him his daily bread. But the nickel *was* ashamed, if the man was not, for it slunk beneath the quarter which was given by a poor woman who washes for a living.—*The Toronto Star*.

THE MINISTER'S PRAYER.

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou has sought, so let me seek
Thy erring children lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock, and strong in Thee
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart;

And wing my words that they may reach
The hidden depths of many a heart.

O give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory, share.
—*Frances R. Havergal*.

PAYING DEBTS.

THAT'S what I have always done, being an honest man."
"But, sir, there is one debt you have not paid, one obligation you have not met."

"I cannot conceive what debt I have not paid, being an honest man. I al-

ways paid the grocer, the merchant, the hired man. I owe no man anything."

"Yes? But, sir, there is one debt you have not paid, one obligation you have not met. You have not met your obligation to the old preacher."

Hm! In debt to the old preacher! How do you make that out?"

"Simple enough. While you were busy with your commercial transactions or your farm work, he was busy maintaining stable, moral conditions of society, without which you could not have done business at all, nor accumulated your property; nor would your property have any value. He spent

his time and energy that you might be rich. And now he is old and poor—never having done business for the purpose of accumulating property, but always helping you and yours."

"I see. I never looked at it from that angle before. You are right, and here's my subscription for the Old Preachers' Fund."

SUPPLY OF CANDIDATES FOR THE MINISTRY.

During the year April 1, 1913, to March 31, 1914, it required four ministers, seven churches and 661 members to provide one candidate for the ministry throughout the whole General Assembly.

The following gives the proportion in all the Synods for 1913-14:

Alabama	6	11	895
Arkansas	5	8	611
Florida	21	37	2,774
Georgia	4	7	639
Kentucky	7	9	1,172

Louisiana	6	10	937
Mississippi	3	8	487
Missouri	5	8	825
North Carolina ...	2	4	377
Oklahoma	7	14	540
South Carolina ...	5	9	880
Tennessee	5	9	990
Texas	3	7	519
Virginia	5	8	867
West Virginia	6	12	1,233

—*Christian Education and Ministerial Relief*, Presbyterian Church in the United States, 122 South Fourth Avenue, Louisville, Ky.

"GOD WANTS THE BOYS."

BY REV. HENRY H. SWEETS, D.D.

AT THE summer conference of College Young Men's Christian Associations of the South held at Asheville Farm school in July and August, 1906, Mr. Robert E. Speer told the following incident:

"My boy, with a companion, was playing in a barn at the rear of my home. While there a carpenter without education or polish called them to his side from their play. He asked them if they were Christians, and if they had wholly given their hearts to Christ.

"Seated there upon a box, this poor, ignorant man did what he could to lead my son to dedicate his life to the service of the Master. Before he left he put a card with this verse in the hands of each one of them:

God wants the boys, the merry boys,
The noisy boys, the funny boys,
The thoughtless boys;

God wants the boys with all their joys—
That He as gold may make them pure,
And teach them trials to endure,
His heroes brave He'd have them be,
God wants the boys.

RECEIPTS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

FOR THE first six months of the year 1914-15, the following amounts have been received: Christian Education and Ministerial Relief (General Fund), \$11,171.53; Educa-

tion for Ministry, \$2,402.01; Ministerial Relief, \$11,364.66; Endowment Fund of Ministerial Relief, \$2,502.07; Home and School, \$1,115.67; Schools and Colleges, \$199.70; Student Loan

Fund. \$1,390.24. Total. \$33,146.88. During the same period last year \$31,807.11 were received, an increase of \$1,339.77.

The General Assembly requests \$172,666.67, or 14 per cent. of the amount asked for Assembly causes for this work for the year. It will be seen that we have received less than one-

fifth of this amount in one-half of the year.

We earnestly trust that renewed efforts will be put forth on the part of the pastors and sessions to supply the pressing needs of this work.

All funds on hand should be remitted as promptly as possible to Mr. John Stites, Treasurer, Fifth and Market streets, Louisville, Ky.

ANNOUNCEMENT.

THE GENERAL Assembly of 1914 ordered that the Campaign Committee on Stewardship, be continued, and that it be charged with the definite task of advancing the interests of the Assembly's Financial Plan and of securing its adoption in all of our churches."—See Minutes, page 51.

This committee believes that it can best advance the interests of the Assembly's Financial Plan by laying emphasis upon the following points:

1—That we make it the first great object of this Campaign Committee to place the Every Member Canvass in every church, as directed by the Assembly of 1914.—See Minutes, page 51.

2—That renewed emphasis be placed upon the action of the Assembly of 1910 directing that at least two canvasses be made annually in every church, one for congregational expenses, including pastor's salary, and the other for the benevolent causes.. Whether there shall be one canvass for all the benevolent causes, or two canvasses, one for the benevolent work at home and the other for the work abroad has been left by the Assembly to the judgment of the session of each church.—See Minutes, page 22.

3—That we urge all our pastors to keep in mind the action of the Assembly of 1914 earnestly, directing them to carefully cultivate their churches in

the principles of Christian stewardship.—See Minutes, page 52. To this end also we earnestly urge all our pastors to keep up their educational work concerning the great missionary and benevolent causes of the church. This can be done by statements and sermons and study classes. We suggest that a sermon on a given cause be preached during the month assigned by the Assembly to that cause.

4—That our pastors and sessions be urged to keep in mind the action of the Assembly of 1914 "declaring in the most forcible way to all the churches that the results of the Every Member Canvass should not be looked upon as final, but as the foundation on which to build an adequate offering for the year." (see Minutes, page 51) and the action of the Assembly of 1913, suggesting to pastors and sessions that they encourage their people in making free-will offerings for the missionary and benevolent causes over and above the amount pledged in the Every Member Canvass, as the Lord may prosper them.—See Minutes, page 39.

With these actions of the Assembly before us, we suggest that our pastors tactfully but earnestly invite their people during the month assigned to each cause to make an offering to that cause over and above the amount of their pledges, as the Lord has prospered them."



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR Corner Peachtree and Tenth Streets,
Atlanta, Ga.

THE HOME MISSION HARVEST FESTIVAL.

MISSIONS
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IGHT OF THE
ASTER
ULTIPLIED BY HIS
ESSENGERS.

The Autumn season is again at hand. The haze of Indian Summer veils the landscape, and falling leaves and ripening cornfields betoken the approach of Winter.

The provident tiller of the soil is busily at work garnering the fruits of the Summer season. Graneries are filled to overflowing, loads of yellow corn and golden pumpkins vie with each other in brilliancy, while the busy housewife is adding the last contribution to the already well-filled fruit closet. Plenty abounds on every side in this blessed land of America.

But material prosperity is not the only gift to our great nation. God has abundantly blessed us with a spiritual harvest in answer to the prayers of His people. Both at home and abroad the established work of the Church has prospered. New Missions have been opened, the Gospel has been preached and souls have been brought to Christ.

In grateful acknowledgment of His mercies in the home land, the Church will hold a Home Mission Harvest Festival during the week of November 15-22.

Prayers of thanksgiving and songs of praise will then ascend from the Pulpits, Sunday Schools, Societies and Homes of our Church. Gratitude and praise for the great blessing that has attended the work at home will be the theme of every service.

This season, however, will mean even more than the giving of thanks for what has been done. We will all want to give of our substance as well. Our Assembly's Committee of Home Missions finds that the work of its

faithful missionaries has forged far ahead of their equipment. They find themselves with a rich harvest of souls, and no storehouses for the ingathering. This success has come in answer to the prayers of the Church, and now we are asked to properly care for this resource.

Three needy Missions are to be made the especial objects of our gifts this year.

The Cuban Mission at Tampa, Fla.

In the City of Tampa, Fla., sixty-four city blocks, crowded with Cuban families, have been assigned to our Church. A Cuban minister devotes his entire time to this field, and a flourishing Sunday School and well-attended preaching services show the results of the work done there.

Their only place for worship or for the necessary social activities which should attend this work is a small cottage which has been converted into a meeting place. A lot has already been secured and it is earnestly hoped that the gifts of the Home Mission Festival will make possible the erection of a suitable building for this promising work. \$7,500 is needed.

DURANT COLLEGE.

The Presbyterian College of Oklahoma is the only school of its kind in the eastern part of that growing state. In order to erect the present buildings it was necessary to assume a considerable debt, and already there is pressing need for a new dormitory that shall adequately house the girls that are now refused entrance for lack of room. Of the 108 students enrolled last year, about half were Indian. The need for Christian education for the young girls of this section of the great West is apparent. There is needed for a dormitory and necessary furnishings—\$20,000.

MEXICAN MISSION AT EL PASO.

Recent events have emphasized the impor-

tance of Christian work among the Mexicans. El Paso is undoubtedly the strategic point for Mexican work in the United States. It is the principal gateway and port of entry for Mexicans, about 30,000 of whom cross and recross the international bridge over the Rio Grande each year. The city contains about 11,000 children of school age, of which 7,500 are Mexicans. The results accomplished by our Mexican mission at this place are little short of marvelous. With practically no equipment—a room in a small adobe house being the only meeting place—109 converts have been received on profes-

sion of faith in Christ. How can we excuse ourselves if we adequately fail to house and equip this great work. For lot and building \$15,000 is needed.

Several weeks ago special envelopes were sent on request to the members of our Missionary Societies, urging daily self-denial gifts for these Missions. It is hoped and earnestly believed that a great harvest of money will be reaped during this Home Mission week, in order that we may adequately care for these fields which are producing such splendid fruits. Is your Society doing its part?



HOW SHALL WE REACH THE CHILD?

A NEW METHOD FOR SOCIAL AND RELIGIOUS SERVICE.

The church of today is grappling with all the great problems that touch human life. It has come to realize that only by taking part in the struggle of mankind against social conditions that tend to destroy manhood and womanhood can it insure the growth of religious life. And as it is easier to mold character and ideals in the child and youth than in the grown man, much of its best effort is expended in providing the young with wholesome interests and activities, and preparing them for the manifold demands made upon later life.

Great emphasis has been laid upon the disintegrating tendencies of modern life upon the home, by religious leaders of all sects. Certain it is that for many thousands of young people in this country, the old home life, with its religious training and atmosphere, and its simple, wholesome influences, scarcely longer exists. In the congested districts of our large cities, in particular, and among the great hordes of immigrants that hurdle together in the seaboard cities, the church faces a problem that is often appalling in its magnitude.

It seems probable that for the mass of this un-American misery and ill-regulated living, the training of the child offers the only solution and avenue of escape into a higher condition of life. In realizing this fact, the

church institutions in our large cities have made every effort to find new methods of approaching and holding the child. One of the most successful of these we wish to speak of here.

Perhaps if we take a concrete example, it may be easier to show just what is being done, and what it is hoped may be done with this method. In the M. E. Deaconess' Home, at 611 Vine street, Philadelphia, a center of social work situated in one of the most congested and wretched quarters of that city—the little girls of the neighborhood are gathered together once a week, and given systematic instruction in the many activities of home making. This Kitchen Garden work might well have a better name, for though the outgrowth of the system of home training first introduced by Miss Emily Huntington many years ago, it has quite outgrown its early form, and has a deeper aim than its purely utilitarian effect.

To inspire these little girls, ranging in age from seven or eight to twelve years, with the true spirit of Christian home making, is the basic idea. Many of the children know nothing of orderly home life, and for the majority there is no home training in any sense of the word. In the Kitchen Garden, all the home activities are presented in the form of play, orderly and restrained, to a

certain extent, but still informal enough to offer scope for the child's own inventive spirit and love of action. The materials are toys of large size, quite practicable for real work, yet appealing to the child as a delightful game.

The little girls who come joyously to join in the game are all from poor homes, and many of them are of foreign birth. Gathered about the table with the teacher in their midst, they sing of the work that awaits them, and their faces sparkle with anticipation as they sing. If to gain the child's interest is as valuable as psychologists aver, there is little doubt that the children's minds are in as receptive a state as an educator could wish.

After the songs, the games follow. The dishes are washed, tables set for meals, clothing is washed or ironed, beds are made, sweeping and dusting attended to, mending of clothing and the care and repair of household furnishings taught; and through it all, the spirit of love and service, courtesy, and an appreciation of all the finer side of home life is instilled into the minds of the little ones, by example, precept and story-telling.

Does it work? Are these children really fitted for Christian home-making, or is this all a pretty, far-fetched theory that won't stand a practical test?

Come with me into the homes to which these children return after their game is ended. Let us see what message they carry there, and what effect the lessons so unconsciously absorbed (for no one calls the game a lesson)—have upon the child's behavior.

Anna is a pupil twelve years old. Only two years ago she was living in a Russian home, which the domestic animal, horses, cattle, sheep and chickens, shared with the human inhabitants. In winter time, Anna's garments were sewn firmly together, that they might not be removed until the season gave place to spring. Ignorance of every sanitary law, and utter disregard of all the amenities of civilized life, together with an almost total lack of education, mental and spiritual, was the child's inheritance.

Anna likes Kitchen Garden. She has learned all its lessons eagerly and gladly, and what is more to the point, she has taught them to her mother at home. "Teacher says so," is the unanswerable argument in favor of clean and orderly surroundings, sanitary care of food and dishes, and of the baby's bottles and milk. She does her share of home work happily and pleasantly; her big brother brings her his clothes to mend, because "Anna does it so well;" her spirit of loving, intelligent and willing service has had its effect upon the entire household. Already the home has twice been



Mrs. W. H. Dodge, President of the Florida Synodical.

removed to better locations; more light, more air, more room—all these are becoming of importance to them.

Anna is one of a large number who have passed through this class, during the years it has been an auxilliary in the work of the mission; its graduates are many of them in close and loving relations still with their teachers there, and in every instance it has been possible to point to a permanent improvement in their character and outlook upon life, their relation to their own and other homes, which had its inception in the influences of the Kitchen Garden upon their plastic natures in childhood.

It pays to send these little messengers broadcast. "The hand that rocks the cradle rules the world," and every child who has learned the lessons taught in Kitchen Garden has an influence, not only upon home life in particular, but upon the whole social fabric of which she makes a part. It is hardly too much to say that the wretched quarters of the cities could hardly exist in their present shameful form, if every little girl, during her impressionable year, were to receive this form of instruction. Such children, when grown, will not submit to degraded conditions of life, and it is comparatively easy to retain the hold of the Christian church upon their minds and souls.

Miss Mabel L. Keech, of the Vine Street

Home, has put the system into book form, to facilitate its widespread introduction. She will gladly answer any inquiries addressed to her, in regard to the work, and give

such aid and advice as may be possible, should any of our readers consider its adoption as a part of their mission or Sunday School work.

WHAT IS A THANK OFFERING?

Is it when you pay a debt?
No! You haven't guessed it yet;
You're just honest when you pay
What you've owed for many a day.

But when all your debts are paid,
When God's share a tenth you've made,
And you say, "I've surely done
All He asks of anyone"—

Then you think of things you've had,
Lots of things to make you glad,
And you think, and think, and say,
"What can I for *blessings* pay?"

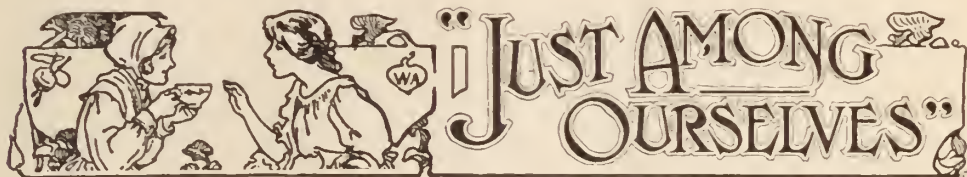
Generous giving, you'll conclude
Is the rule for gratitude;
And when such love-gifts you bring,
That's a real Thank-offering.

A UNITED CALL TO PRAYER.

THE COUNCIL of Women for Home Missions has been asked to mobilize an army of supplication. There can be no neutrality for those who pray.

Let the women of our churches in their November meetings lay hold

upon Him who is mighty, and plead especially for the multitude which no man has numbered—mothers, sisters, wives, and little children—who in millions of homes are fighting against want, suspense and anguish, the great unwritten battles of this war.



"A woman's a woman, for a' that and a' that"

Perhaps that's not quite the way Bobbie Burns puts it, but it is probably the way he would have said it had he lived in this day and age. Whatever may be the claims of "advanced womanhood" today, we find her invariably harking back to those traits of mind and character which are distinctly feminine. And why not? It is these womanly characteristics which constitute her strength, and differentiate her way of thinking, of working and of living, from those of "mere men" and the rest of the world,

One of the most marked of these traits is a desire to resolve all official or formal relationships of any duration into friendly and personal affairs. When we add to this natural inclination the sisterly love which we all feel for our fellow workers, we can readily understand that the personal element is a very vital factor in the work of our Woman's Auxiliary.

The faithful President of any of our organizations becomes the loved leader of her constituency, and everything which concerns her concerns them. This spirit extends to every department of our work, and it is because of this very bond of love and interest between us that this new department of our Survey columns is begun. "Just Among Ourselves" is to be exactly what the name indicates; a department where we may read personal items about our workers, lines telling of successful plans, of a good meeting, a prayer band, and any and everything that will interest the workers. Many items will seem trivial and frivolous to the learned readers of the more important pages of our magazine, but we hope our little title will serve as a sort of closed door to such readers, and they will not feel at liberty to read and criticize.

Whatever others may think of our friendly gossip, we want to enjoy it ourselves, and if

you gain any pleasure from these items this month will you not aid us by sending in new ones for the months to come. Personal items, news of Societies or organizations, failures, successes a tear, a smile—anything that will serve to arouse common interest in our great work, and bind us together into one great sisterhood of workers for the advancement of the Kingdom.

MONTREAT.

The Summer School of Missions at Montreat was such a feast of good things this year that those who were fortunate enough to be in attendance are still enjoying in retrospect those busy yet delightful days. Mrs. Hill's class in mission study, on "The Child in the Midst," set forth some well equipped leaders in our study classes in our local societies. Mrs. Town's delightful sessions in parliamentary law, made everyone resolve to strive more earnestly to do things "decently and in order." The many interesting numbers which interspersed, led spice and variety to the program. The evening meetings were the occasion of splendid addresses from some of the leading ministers in our Church.

This feast of good things was the result of the arduous labor of Mrs. Archibald Davis, Chairman of the Woman's Council, who was ably assisted in carrying out the program by the several members of the Council who were present. Among these were Mrs. Calvin Stewart, of Virginia; Miss Lucy McGowan, of Kentucky; Mrs. Jackson Johnson, of North Carolina, and Mrs. Chris Dullnig, of Texas.

Deep sympathy was expressed for Mrs. States L. Leiby, of South Carolina, who was detained from attendance by the sudden death of her brother, and Mrs. H. M. Sydenstricker, of Mississippi, who was at the bedside of her husband, who is still very seriously ill. Two of our able ex-Presidents of Synodicals added their charm to the occasion, and Mrs. John B. Knox, of Alabama, and Mrs. Mary Irvine, of Kentucky.

Plans are already in the process of formation for making next year at Montreat even better than this.

NORTHFIELD.

Mrs. Motte Martin, of Lueho, Africa, who is home on enforced furlough, and Miss Isabel Arnold, had the pleasure of attending the Foreign Mission Conference at Northfield this summer. Mrs. Martin's forceful and womanly presentation of her chosen work left its impress upon her hearers there, while her little African nurse girl, Bakumha, attracted much attention. Both Miss Ar-

nold and Mrs. Martin brought back many valuable ideas from that Conference which they hope to engraft upon our own meetings at Montreat.

OUR WOMEN MISSIONARIES.

The Foreign Mission Conference at Montreat brought an unusually large number of Foreign Mission workers there. More than thirty-five workers were present and a large number of these were women. Plans were carried out by which three morning sessions were held in the auditorium, at which the women missionaries told of their work. Monday was devoted to the Home Field, while Tuesday and Wednesday were given to the Foreign work. These sessions, for the hearing of the work of the women missionaries, will in the future be a regular feature of the three days intervening between the home and Foreign Mission conferences.

THE ELLEN WILSON MEMORIAL FUND.

While in the midst of the Foreign Mission Conference at Montreat, all hearts were saddened by the news of the death of the wife of our beloved President. A sense of personal loss pervaded the entire Conference. Sorrow was expressed not only for the loss of a woman of beautiful character and Christian fidelity, but we all felt that our own loved Church had met with a serious blow. At the time of her death, Mrs. Wilson was preparing to launch a plan for the education of mountain children in the South. She was a woman of large vision, and had she been permitted to mature her plans great things would have resulted. The advancement of God's work, however, does not depend upon any one individual. The very shock of her death and the keen disappointment incident to the setting aside of her work brought to the hearts of our women at Montreat a desire to carry out, even yet, that work which Mrs. Wilson so dearly loved. A committee was appointed to present a set of resolutions to the Woman's Conference, which were adopted, and which launched a nation-wide movement for the raising of a fund for the education of the children in the mountains of the South. This committee was Mrs. B. I. Hughes and Mrs. Seaborn Wright, of Rome, Ga.; Mrs. Harris E. Kirk, of Baltimore, and Mrs. John Knox, of Anniston, Ala. This movement was put under the care of our Assembly's Home Mission Committee, and has received the cordial endorsement of President Wilson and his family. Plans are now being matured by which an organization may be perfected that will undoubtedly do great things for our mountain work.

"KEEP MY MONEY."

Who of us has not read "That Little Pongee Gown," and who has not admired the unselfish devotion of Mrs. Eager, the Baptist author of this little volume, who has given of her time and means for the building up of our Presbyterian Mission in Japan? We are sure, therefore, that all will be anxious to show their appreciation of Mrs. Eager's work by buying and reading her new book, "Keep My Money."

In a recent letter Mrs. Eager says, "All of you will want to give Christmas remembrances. Won't you use this book?" "Keep My Money" is about one hundred and twenty-five pages, with five full page, half tone illustrations, and each page elaborately decorated with "Blue Bonnets" of Texas. Help all you can.

The proceeds of the sale of this book are to be used for the building of a much needed primary school in Canton, China, for the Baptist Missionary, Miss Mary R. Anderson. In view of all Mrs. Eager has done for Miss Dowd's school in Kochi, Japan, it seems only fair that we should assist her in her work. Send all orders to Mrs. P. H. Eager, Clinton, Mississippi.

MODEL PRESBYTERIAL MINUTES.

The minutes of the Savannah Presbyterial, which have just come to hand, are a model of what such minutes should contain.

The members of the Presbyterial who were not able to attend the annual meeting will find practically all of the helpful points emphasized in these minutes. A glance at the outstanding features may prove helpful to others.

A list of the dates and places of the annual meetings is followed on the first page by the standard.

Following the list of officers on the second page we find "Auxiliary Plan Points." Following these come the regular minutes of the meeting, and on the last day we find a blackboard chart used as follows:

Weak Points.		Strong Points.
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The consideration of these points was followed by prayer for strength in the weak points, and another of gratitude for the strong points. A brief summary of the action of the Presbyterial is given under the heading of "Narrative to Synodical and Woman's Auxiliary."

The reports of committees is followed by brief social notes, and the list of the Presidents of the Society composing the Presbyterial is followed by a summary of the Statistical Report sent to Presbytery, Synodical and Woman's Auxiliary. The minutes close with a statistical summary of Woman's Societies of the Synod of Georgia as taken from the Second Annual Report of the Woman's Auxiliary for 1913-1914.

MONTAIRE CONFERENCE.

The Kerrville, Texas, Conference is growing in strength, numbers and power every year. Some of the foremost teachers of our Assembly were in attendance there last summer. The Woman's work is becoming a vital factor in the Missionary conferences of the State. They were fortunate in securing this year the services of our valued Treasurer of the Auxiliary, Mrs. D. A. McMillan, of Fulton. She conducted a Mission Study Class on "The Child in the Midst," preparing teachers for similar classes in the local societies, and winning all by her attractive personality and ability as a teacher.

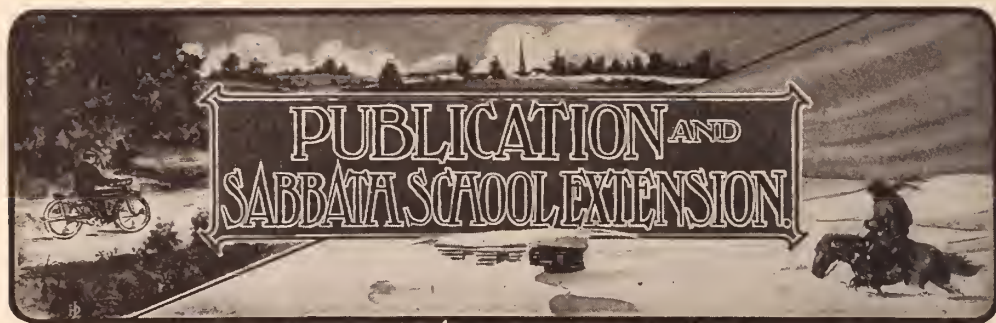
STUDY CLASSES.

Miss Emma Roberts is teaching an interesting Study Class in Atlanta, using the new Home Missions as a class book. Miss Roberts gives universal satisfaction as a class leader, and her services should be in demand every week this winter. We shall be glad to correspond with any class desiring her services.

The Interdenominational Union of New Orleans, is planning to have lectures in the study works of the year. They hope to secure the services of Mrs. H. L. Hill, of New York, who was so much enjoyed at Montreat.

From Mrs. Lily Doyle Dunlap, Ansonville, N. C.:

"I know of nothing so good to keep alive interest in our church and her work, in those members who live apart from Presbyterian communities, as the reading of the Missionary Survey. Living away from my church as I do, necessarily, I know whereof I speak. I wish I had the power to put this magazine into the hands of every isolated member of the church. It is a power in itself as a Home Missionary. I am never too much occupied to see how "Jack" is climbing, the very minute my Survey arrives.



Branch Department at
Texarkana.

PUBLISHING HOUSE:
8-12 North Sixth Street, Richmond, Va.

THE ASSEMBLY'S TRAINING SCHOOL.

THIS institution, designed to train lay workers for efficient Christian service, will open on scheduled time November 4, 1914. It will be domiciled on the fourth floor of the Publication Committee's handsome new building, Nos. 8-12 North Sixth street, Richmond, Va.

Rev. Wm. Megginson, dean of the Faculty, has been at Richmond the past two months engaged in making preparations for the session and corresponding with applicants for tuition.

The Training School offers courses in English Bible, Christian Doctrine, Home and Foreign Missions, Sunday School Work, Young People's Work, Christian Sociology, Evangelism and Stewardship, Music, Hygiene and

Nursing, Domestic Science, Physical Culture, etc.

Actual Christian Service in the Sunday Schools, Missions, Industrial Institutes, etc., of the City, will be required of all pupils.

The Faculty is as strong as may be found in any similar institution in America.

It would be a fine investment for some of our Ladies' Societies to undertake the training of one of their own number for work in their own vicinity.

Presbyterians and Synodicals might train their own representatives in the Home and Foreign Fields.

For further information, write to Rev. Wm. Megginson, dean, P. O. drawer 1176, Richmond, Va.

FOUNDATION WORK.



The Woughtown Sunday School, a Mission of the Winston-Salem, (N. C.) First Presbyterian Church, is doing a

remarkably fine work. Though only two years old, it has built up a large attendance and has the appearance of

a veteran school doing thorough work and along sound lines. This school regards, next to Bible teaching, nothing more important than memory work in the Shorter Catechism.

Here are presented the faces of three young people who moved into the Woughtown neighborhood from Ohio.

They joined the school and have proved themselves excellent workers. During the past year each of them has recited the Shorter Catechism. They were members of the Presbyterian Church in Ohio, but had never heard of the Shorter Catechism before coming to Winston-Salem.

WORKING WITH YOUNG PEOPLE.

A wide-awake worker in one of our churches submits some most practical observations and suggestions, as follows:

"I once read of an old colored woman whose flowers always bloomed well, because in her own words, she had the 'gift o' spectancy.' That sounds like faith, and applied to work with young folks, might be quite as effective. Surely it is one of the first requisites for success.

"One of my best plans is a Missionary Book Club. We had twenty-five members, and the list in the fly-leaf is arranged just as in any club. The books were to be passed every two weeks, and a fine of 5 cents collected if kept over time. Our Committee of Publishers at Richmond will furnish a list. In these days there are interesting books on missions, suitable for all ages, from the cradle to the grave, and to know, means to be interested and to do. Once I thought I must strike for the heart first. Now, I feel sure it must be a combination affair, all along—mind, as well as heart. We intended to have a meeting every three months, a social affair, with some little talk about the books by the leaders. At the end of the year, there was to be a book party, characters written on big sheet of paper, the girls to supply name of book, with some little prize for the one who placed most. Of course this could be fixed up very daintily just as you would if you were giving a party to your best friends.

"If we put the same thought and time, and even part of the money we spend on our social entertainments, what a harvest we might reap! The responsibility all comes back to the home. It is a question of relative values, and people are very much like sheep. If mother talks about the Missionary meetings as a bore, or even a disagreeable duty, and father thinks we need all our hard-earned cash for our own pretty church, what can you expect? In 'that great day' many parents will be held accountable for the failures of the children. And we better look at it as a hard duty than feel no responsibility, for then, the

girl may wake up, some day, in spite of herself, and her mother.

"We had a girls' society for some years which was managed about in the usual way. They had their own officers, and I tried to make them do as much as possible. One year we made our program for a year in advance, putting two girls in charge of each meeting, with subject and leaders all supplied. Of course each member had a copy. A definite object is always good, and letters from missionaries tell with everybody. Personal knowledge is the greatest help—visits from people who are doing this great work. And if there could be a fund in every church for sending our young people to these big conventions, I believe it would be an investment that would pay big interest. We had our meetings in the evening; that helps, at times. Once instead of the regular program, we had a 'Wonder ball.' I got lots of penny and 5-cent things from a big Chinese store. Each one was wrapped, and with it an item about China. They were tied together with colored tape, then wound into a ball. Each girl unwinds until she gets a pledge, then reads her item before opening it. If it is a cap, she puts it on, etc. Flags of the different countries, made of paper and glued to toothpicks, are good for souvenirs, and bigger flags could be used for decorations. Any change from the regular order of things is a help.

"We are told that 80 per cent. of our information comes through the eye. If this be true, suggestion is a powerful factor. I saw in an office, not long ago this motto—in big black letters:—'Only a fool is always right.' The same method can be applied, for instance—'500 Miles Away, Your Doctor.'

AFRICA.

"Nobody with eyes could help seeing that, if hung in sight in our Sunday School rooms, our homes, our offices—why not?

"Every year our Publishing House turns out splendid literature, but most of it is never read, except by those who already care and are interested. Why not *force* information on the public eye? We are too

much afraid to advertise—too concerned about our dignity.

"Maps and charts are fine, but often there are too many facts even on them, unless they are arranged so that *one striking fact* catches the eye.

"A cablegram, read to society, or in Sunday School; some pressing need, as '*Rush ye, doctor, my baby's sick!*' with a few words of explanation, would surely reach somebody's heart.

"The best work I ever had done was by a small band—a secret society—of six girls about 14 years of age. They elected their own officers, had a constitution and cast-iron rules, which were not kept. In the program, Bible study came first. They learned the books, the divisions, etc., and outlined different stories, as 'The Love Story of Ruth.' Topics, they called it. For a change, I had them write a story of the book with casts of characters, arranged as in a play. Then we studied 'Japan for Juniors.' A trained teacher could do fine work with these study books, 'Circles of Light,' 'Golden Key' and others equally good. Once they made boxes and sent them to several hospitals. Cut out pictures and paste on any box, then fill with missionary literature, clippings, stories, etc. We invested a little money in some of our short leaflets. One of the boxes

we sent to a country church, with the request that it be passed from house to house.

"On our first birthday we had a party in my parlor. The girls' own people were invited. They dressed like Japs, served tea and cakes, and we had quite an interesting program—a review of our Bible work, two recitations and one or two short papers on Japan. I had planned a beautiful second birthday party, but the band pined away and was nearly gone by that time. We had badges and pins for both of these societies. A silver *fleur-de-lis* for the older girls, enameled in blue and with the letters, 'I. H. N.' on it; for the others a 'pansy pin,' also a pansy made of ribbon.

"Last November a little story came out in 'The Survey' about the 'Instead of' club, organized by the invalid auntie. I tried that this spring with a few very little girls, gave them the self-denial envelope sent out for the debt, and told them to put in a slip of paper every time with the money, saying what it was 'Instead of.' That seems the best of all ways to give—the motive that must be the corner-stone, 'for Christ's sake.'

"Dr. Phillips says it takes divine patience to deal with boys. Doesn't it take the same kind for us all? With that we can fulfill other conditions of success—learn how to put our pride in our pockets and keep it there, and to rebound, like a rubber ball, no matter how discouraged we are. The Master tells us how this kind comes, and some friend of His says 'prayer is the lever that does move the world, because it reaches the power of God.' Nothing less will accomplish the end.

"This union once adopted as a motto: 'Pray as if God must do it all; work as if we must!' What could be more practical?

"Two verses in our Guide Book have recently connected themselves in my mind: First, 'There was a man sent from God Whose name was John.' If we are honest Presbyterians, it reads this way: 'There was a woman sent from God whose name was—*yours* or *mine*.' Now add this from the last words of Jesus Christ, 'As the Father hath sent me, so send I *you*.'

"You ask how? Years ago, when one servant of God became *willing* to do His work, we are told that 'Jehovah clothed Himself with Gldeon. When we are *willing* can we doubt that He will use us to draw, not only the young folks, but all—men and women, to Himself?"



Two of Dr. Guerrant's "Mountain Daisies."
Their faces and shoes are alike pathetic.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH NASHVILLE, TENN.

WHERE CHRISTIANITY COMES IN.

THE death grapple in which so many of the nominally Christian nations are now locked, and the fearful carnage that is now taking place along their battle lines, is proclaimed by many as a demonstration that Christianity is a failure. The truth is that the Christian name has carried a handicap which it should not have carried for centuries in allowing nations to be called Christian nations simply because the Christian church is found in them in organized form. In each of these warring nations there exists today a true Christian church, composed of those who have been redeemed by the blood of Christ and have experienced the regenerating power of the Holy Spirit. It is comforting and encouraging to see how this true Christian element is asserting itself at the present time.

There are about 800 German missionaries now working in countries that are under British rule and who are thus almost entirely cut off from contact with their home base. Not only is this true, but it is also true that the ability of the German churches to support these 800 missionaries will probably be entirely destroyed while the war lasts. Almost every able bodied man in Germany will be called to military service, and productive labor will be almost entirely confined to the women and children. In view of this condition of affairs it is most encouraging to find that the Standing Committee of

the Conference of British Missionary Societies has inaugurated a movement for raising a fund for the temporary support of the German Missions in British territory. This is one place where Christianity comes in. Some one has already opened the fund with a gift of \$1,000, and steps are being taken to ascertain whether the missionary societies in this country will co-operate in the movement. As hard-pressed as the American Societies will be to support their own work while the war lasts, we trust that they will not refuse to lend a hand in this movement, and thus give a practical demonstration of the reality and power of the love which is able to transcend differences of nation and race.

The Edinburg Missionary Conference taught the churches represented in it the great lesson of looking upon the Missionary enterprise as one. The new international fellowship and co-operation which grew out of it has proved one of the greatest enrichments of our missionary work, and no occasion has ever arisen in the history of the church offering a grander opportunity than the present occasion offers to strengthen this international bond of brotherhood.

Not only the Missions of the German churches, but those of the French churches also must be deprived of their support temporarily by the war. This makes it all the more urgent that our American churches should make ex-

traordinary sacrifices to keep up the work in which they are engaged, in order that the whole missionary enterprise may not be set back for a generation or more. This is a time for the Christian millionaire to show himself truly Christian. Sometimes our Christian men of large means hold back from doing as much as they otherwise would for fear that the rank and file

of the church will come to depend too largely upon them and curtail their own liberality. This is a time when such fears are manifestly groundless and when all of us may give to our utmost limit without incurring any risk that our missionary treasuries will be filled beyond the demands of the present need.

MONTHLY TOPIC—BRAZIL.

OUR November number, which is supposed to be devoted to Brazil, was almost entirely forgotten by our Brazilian friends. We suppose it is difficult for them to remember that copy for each number of *The Survey* is required to be sent to the publisher forty days before the date of publication, and that this accounts for their failure to come to time. The article of Miss Eliza Reed, however, on our Pernambuco work makes up in quality a good deal of what is lacking in quantity from other members of the Brazil Missions.

The Brazilian Presbyterian Church has been going through a period of great trial for the past two years on account of the general financial depression of the country produced by the low price of coffee and rubber. The general paralysis of business now caused by the European war, we fear, will make it almost impossible for them to maintain the good record they have made heretofore in the matter of self-help and self-support. Even in good times the masses of the people in Northern Brazil are very poor. They have always been characterized by great liberality, however, in proportion to their slender means. Mr Thompson reports that a goodly number of the people in his territory have adopted tithing as their rule of giving, and that one day laborer in his field brought in his tithe amounting to \$52.00 at the close of the church year. If this standard were generally attain-

ed by our people in the home church, we would be able to help our Brazilian brethren much more effectively than we are able to do under present conditions.

The Girls' School at Recife has prospered in spite of the lack of all suitable equipment. This school has from the beginning been blessed with a succession of teachers, whose personality has made it independent of equipment so far as securing patronage is concerned. As our Church has never lifted a finger to help the North Brazil Mission in the way of equipment, excepting the one recent gift of \$5,000 for Dr. Butler's hospital, we hope that some friend who may have the privilege of hearing Miss Reed tell about this school while she is at home on furlough will be moved to invest \$10,000 for a building that would enable them to carry on their work so much more effectively.

The Lavras School in East Brazil continues to furnish for the Theological Seminary at Campinas hopeful young men, whose training in its Industrial Department is developing in them a degree of energy and self-reliance, such as we could not hope to find in those educated under a plan which gives the student no opportunity of self-support.

The West Brazil Mission makes an earnest plea for four additional evangelistic missionaries as necessary to enable the Mission to maintain the work as at present organized, to say nothing of further enlargement.

A LESSON TO THE WORLD.

EDITORIAL IN BALTIMORE SUN.

The end of the Huerta despotism is a distinct triumph for a policy which was foolishness to the wise Greeks of the political world and a stumbling block to conventional diplomacy. At the outset neither the average business man, politician or diplomatist could see anything in it but a sickly sentimentality and amateurish awkwardness sure to breed confusion and disaster. The ordinary procedure would have been to recognize Huerta, shut our eyes to moral considerations and promote our own material interests without regard to conscience or national obligation. A very plausible argument could be, and, indeed, was persistently made for such a course. Why should we undertake to decide as to the lawfulness of Huerta's title? How could we tell that he was not as much the choice of the Mexican people as Madero? Both came into power by force. The latter was clearly a weakling and incompetent, or he would not have been so easily overthrown. And supposing that the hands of the man who overthrew him were a little bloodstained, was not that a matter of course in a land where only military power is respected? If we began to look into the records and characters and titles of foreign rulers before recognizing them, where could we stop, and who would be on our diplomatic visiting list? Our exhibition of national conscience and sensitiveness was not only maudlin and silly, but inconsistent and illogical. It made the wisacres shake their heads and the practical men smile with superior contempt. But it was not only ridiculous, but dangerous, and as hurtful to our own material interests as it was offensive to other countries. Foreign governments were not going to stand still patiently at the behest of a modern Don Quixote and see the property and lives of their citizens threatened by Mexican anarchy. The British government, whose subjects had large investments in Mexico, would call us to account; the Germans would have a word to say; the Japanese would seize the opportunity to make an alliance with the usurper. And while we were running the risk of a formidable foreign attack, we were forcing good Americans to lose millions of dollars which they had invested in the patriotic cause of dividends in this rich country next door to us. Did the world ever hear of

such monumental folly based on such Pharasaic egotism?

This was the indictment of the President's policy of "watchful waiting" and righteous dealing. And it seemed, on the surface, at least, a formidable one, and time and again it appeared to be menaced with disaster. But through all the long storm of criticism and doubt the President held calmly and patiently to his course. And now today the wise people of the world are rubbing their eyes with amazement to see that what they were certain was a predestined failure bids fair to prove one of the great diplomatic triumphs of history, and may establish a precedent and a model for future diplomats the world over.

We do not wish to "crow over" the old school of diplomacy, but it will surely learn a lesson from the Washington school-master. Its mistakes were natural from its point of view, which is the old point of view and the worldly point of view. Its disciples failed to see that there was another and a wiser and a better viewpoint. They failed to appreciate the fact that it pays quite as well in international affairs as in individual affairs to consider the moral side of questions. And they failed, finally, to realize the true conditions in Mexico and to see that only such a policy as the President's offered the hope of a permanent cure for a situation which it was to the interest of Europe as well as of the United States to bring to an end.

Though Mexico is not yet out of her troubles, Mr. Wilson has helped her forward mightily by peaceful means on the road toward permanent liberation and stable government. And every step which she takes in that direction will be as much for the benefit of other countries as for her own. Thus the policy which the old-fashioned builders of nations rejected promises to become the head of the corner with constructive statesmen of the future, and the despised diplomatic amateur has rendered a double service to Mexico and the world—the establishment of a standard of peaceful diplomacy which while conserving practical and material interests, makes duty and obligation the first principles of the international code.

From Mr. J. N. McFarland, Treasurer of Augusta County, Staunton, Va.: The Survey is the best Missionary publication I have ever seen, or that I know of, and I enjoy reading it very much.

A LONG FELT NEED MET.

REV. JOHN I. ARMSTRONG.

FOR some time there have come to the Foreign Mission office inquiries about maps showing the work of our Foreign Mission Fields. To meet these inquiries and also to provide a necessary help in educating the Church in our foreign mission work a set of five maps has been made. These maps are on the very best cloth back material and are printed in four colors: the size of each map is 28 by 42 inches. There is one map for Japan and Korea, one for China, one for Africa, one for South America, and one

for Mexico and Cuba. The maps are separately mounted ready for hanging. Our own mission stations are distinctly marked and named in red. These maps will be sold only in sets and every Church should have a set for use in the women's societies, young people's societies, in prayer meetings, and in the Sunday School. The price is \$2.50 a set postpaid. Address orders to the Executive Committee Foreign Missions, Nashville, Tenn., and make check payable to Edwin F. Willis, treasurer.

THE COLLEGIO AMERICANO EVANGELICO AT PERNAMBUCO.

MISS E. M. REED.

THE Collegio Americano Evangelico is located in the city of Recife, State of Pernambuco, Brazil. The territory from which it would draw its pupils runs from 10 degrees south of the equator to 5 degrees north and reaches far back west 2700 miles to Colombia, Peru and Bolivia.

This immense tract of land is almost twice the size of our famous Louisiana purchase. It contains nine states with a population of about 5,000,000. The census statistics are not reliable, as the Indian population cannot be reckoned with any certainty.

The capital cities of these states are situated along the Atlantic coast and up the Amazon river. There are also many other important seaports. These Brazilian states stand nearer to the United States than to the countries of Europe. The territory is so immense they hardly know its own area or condition: much of its interior lies unexplored.

The Collegio Americano Evangelico was opened in July 1904 with one pupil. The work has been confined to a day school. The matriculation has in-

creased to an average of eighty pupils a year. About four hundred girls have been received since the school was organized. As a matter of fact the school has been welcomed in Northern Brazil, but not by the Roman Catholic Church. The children of the leading men of the country have been enrolled in our school since the day it was first opened. Our patrons are lawyers, doctors, merchants, teachers, congressmen, senators, and officers of the army and navy. Four years ago thirty-odd applicants for boarding pupils were refused for lack of equipment. There were no buildings, no furniture for dormitories, no matron. These conditions have prevented any extension of work.

This evangelical school is the only Christian school for girls in northern Brazil. The catechism, hymns, and Bible have been taught daily to every pupil. The Bible classes are graded according to the age and understanding of the pupils.

Many patrons do not object to Bible course of study—some question it. Other would-be patrons refuse to leave their children with us because of it, for they fear the lessons learned from the

Bible will wean them from the Roman Catholic church. They also object quite as seriously to the study of history; either the history of Brazil or general history for girls is censured.

We should support this school in order to give the Bible to Brazilian girls and their parents. There is no open Bible in this land. In the twenty-three years spent in Brazil I have never met a man or woman who had ever even seen a Bible except it had come from the direct influence of missionary work or that of the English and American Bible Societies. Many of our pupils bring the Bibles along with their other text-books. They carry their Bibles back and forth from school to their homes. Some pupils borrow Bibles to show the friends at home. They often tell how their parents will read the Bible lesson with them.

One morning a little girl came without her Bible and asked the loan of one for the day because her mother had begun reading the book of Luke the night before. She had read on late into the night, and had begun again early the next morning, but she could not finish in time for the child to have the book for school.

Another little girl said her father helped her with all her lessons, but he liked the Bible lesson best of all. Another child while memorizing certain portions of the book of John, said: "Won't my father be surprised when I tell him there is a God—that we are all sinners, and that Jesus came to save us all!"

Another little girl lay dying. She called her mother, who thinks she is an infidel, and said, "Sit by me, mother; hold my hand. I'm going away with Jesus to my home in heaven." That child's Bible has been the only source of consolation and comfort to that mother during months of loneliness of heart, while she endured the censure of friends who believe the sick-

ness and death of the child was God's punishment because the mother had placed her in the evangelical school.

Some of our pupils are now teachers in our school. Some are living at home teaching their younger brothers and sisters. Some have married. One of our greatest joys is to see the happy, well-ordered homes of these forceful, cultured, Christian women, who accept responsibility bravely, and take a helpful, firm stand on all social and religious questions. Others of our older pupils have opened small schools in other towns.

While every school these girls have opened is independent of mission support, the fact remains that the schools exist because of work done in the Evangelical school in Pernambuco, which, in this branch of its work, is rapidly multiplying its numbers and increasing its power for good.

In every case girls who have gone out from the Collegio Americano Evangelico are superior to their environments and are lifting others to higher ideals of life. Many are showing the fruits of the Spirit in the love, joy, and peace expressed in their characters, and the kindness toward their friends.

In Brazil all education is backward. I know of no school of college grade for women in northern Brazil. Out of every thousand inhabitants only twenty-eight can read. We are safe in calculating that not more than one-fourth of these twenty-eight are women.

The great need of the Collegio Americano Evangelico is to extend the work to a well equipped boarding school, with an industrial department where girls can work their way through school, and be prepared for a life of more aggressive gospel work than they can attain without such help. Throughout our country churches there are many earnest, bright, intelligent girls who should be helped to a Christian education.

OUR NEW NAGOYA SCHOOL.

MISS CHARLOTTE THOMPSON.

BEFORE the school year closed, we were using all of our lovely new buildings. We moved into the dormitory the first of October, into our home the middle of December, and into the administration building the 10th of March—just one year to the very day since we had moved out of the old building. How I wish you could see the fine new plant that Mr. Buchanan has put up with the “children’s gift”—the nice, black iron fence on the front, a brass plate on the big brick post with “Kinjo Jo Gakko” in the best Chinese characters, our diamond-checked walks, the big, bright, airy rooms with their new desks and re-polished tables, the up-to-date science room with an adjoining apparatus room, the seven little separate organ practice rooms, the real Japanese etiquette rooms with their beautifully carved wood piece over the door, the nice little foreign etiquette home, the well-lighted, sunny new dormitory, and our own dear little home on the north side of the lot.

The school not only has a new dress, but the whole thing from top to finish is new. We have changed the whole internal workings of the administration. With our new head-teacher just out of the University and keen to place Christian education before the people as the thing needed for the land, it has not been hard to make these changes. We have published a new catalogue with the approval of the government, and are still negotiating for “shitei” (permission to have our graduates enter the higher schools of the government *without* examinations). The head man in Nagoya thinks that we will receive this “permission” sometime this fall. The people who have received it after long waiting say that it pays; so we are holding on, believing that we too will be benefited by it.

This year we did something new in the line of advertising. At Mr. Ichimura’s suggestion, some of the teachers visited all the Primary Schools in Nagoya. Then we divided the principals into classes of eight each and invited these eight to visit the new school on certain afternoons after their school closed for the day. We showed them all over our new buildings, explaining everything carefully, and presenting each one with a catalogue and a prospectus of the school. After being shown through the dormitory, we invited them to our home and served them with a good foreign dinner which all seemed to enjoy very much. Mr. Buchanan and Mr. McAlpine took time about helping us to entertain them. (These dinners were paid for out of the advertisement fund). We found out that some of the men who were in the next postal district had never heard of us, although we had been there twenty-five years. After this I have often met some of these men on the streets and they have spoken very cordially to me. Although we did not get all the girls that we wanted from the city, yet we believe this getting acquainted with these educators will mean a great deal to us hereafter.

This year we had ten fine girls to graduate. Nine of these are Christians, and the other one was prevented from receiving baptism because her father, who is an army officer, feared that he could not marry her off. One of these girls is the business secretary of the school, two are studying in Tokyo to come back as teachers in our school, one is studying in Miss Kirtland’s kindergarten, one is helping Miss Evans in her children’s work, and five are at home taking special sewing and getting ready to be married.

We had twenty new girls to enter and this is the best class that we have



New Building, Nagoya School.

ever had to enter. With the exception of four girls all have bright minds and will be splendid students. All these girls have said that they wished to become followers of Christ.

With its ups and downs, its troubles and its disappointments, its sorrows and its joys, we are thankful for many,

many things. The health of the school has been excellent, the Christ-life has won out every time, six girls have united with the church, and we have been made to realize so plainly that we belong to God and that *He will take care*. Truly the Lord hath wrought greater things than we dreamed were possible.

A REMARKABLE SUPERSTITION.

REV. W. MCS. BUCHANAN.

WE ARE off on an evangelistic tour in the province of Sanuki, of which Takamatsu is the capital, trying to visit the many towns and villages of the province. Being a bit tired and hungry we stop at a tea house in the village of the school at which we have just been talking to the children in the playground during recess. It being a pleasant day in May, we eat our lunch in a large wisteria arbor with its magnificent purple clusters hanging down about three feet. As we sit there we see many kinds and types of people passing: the gentleman or official sitting complacently in his jinrikisha drawn by a man-horse running at a hard trot; farmers and coolies drawing carts, for men are the beasts of burden in the

East; women carrying bundles in their hands and babies on their backs; pretty maidens with gay costumes and parasols; and perhaps a stage coach with a bare-limbed, sandaled groom running ahead to clear the road of children. But look! There comes a group of pilgrims dressed in white, staff in hand, bundles and mats on the back, little tinkling bells swinging from the belt, their limbs wrapped in white or navy-blue cloth are dusty and their straw sandals show wear; they are visiting the eighty-eight specially sacred temples of the four states in this island. Now look at the broad-brimmed hats, and you will notice just after the pilgrim's name, the *figure for two*; this signifies that these pilgrims imagine that the ancient sage whom they wor-

ship and adore is with them in spirit, walking by their side in all their weary pilgrimage! As we see this expression of the longing of the human heart for

a present, personal Savior, our zeal is stirred anew to tell the people of our Savior, who said, "Lo, I am with you always!"

THE WATERY WAY.

WM. P. PARKER.

THERE are more ways to kill a cat than by choking it with butter, and there are more ways of itinerating than walking through the driving rain in duck suits with mud over your shoe tops and the thermometer down low below them, but sometimes missionaries get a taste of this mode of traveling, as well as others. My brother and I left Kunsan last Saturday for the country, taking a boat up the river to a landing near the church we were to visit. The day was clear and pretty, we had a delightful trip, engaged the boat to take us back the next Monday, and went on to the church, where we spent a pleasant Sunday, holding examinations, my brother baptizing two men. As the season was June, and the sun eastern and warm accordingly, we wore our white suits and cork helmets, a thing more sensible in appearance than in reality, at least this time.

Monday morning we awoke to find it pouring and blowing and not enough food in our larder to spend another day out there. So we borrowed two native

umbrellas (crude affairs made of oiled paper), wrapped the two canvas covers to our loads about us and proceeded to the landing to see about our boat. Korean mud beggars description—it is sticky beyond anything imaginable, and our troubles with it began at once; pulled off overshoes and heavy feet. By the time we reached the shore we were wet and muddy and cold and tired from the dragging of our canvas skirts, but there was no boat to be had, and after standing around an hour or more vainly endeavoring to bribe an old boatman to at least take us over the river, where we could walk in to the compound, we finally had to give up and start off to try to find another landing, leaving our canvas covers behind and borrowing two new umbrellas. The wind was terrific, blowing towards the sea, and the path was thoroughly Korean, just wide enough to walk on between soaked and dirty rice fields, which were not at all inviting. I am sure our task of keeping on our feet, walking with umbrellas raised to keep our hats dry, and in that wind



Korean Spirit Dance.



Sunday School at Mokpo, (Korea) organized by Dr. M. C. Harding and Mr. Oh.

and mud, with the beating torrents of rain to boot, was impossible, but we did make some progress, for after a very long siege of it we reached a Japanese settlement on the shore and our hopes rose.

But a boat proprietor, after running out in the rain and nearly being blown off his feet into the seething river, told us that no boat was available, and that we would have to go back where we had come from and stay till the storm had passed, for the farther we went the worse it would be and the less likelihood would we have of getting across. We were too drenched to care much what we did, but did not have any desire at all to turn back to an empty larder and no dry clothes or prospects, so we kept on down the shore on what seemed to be the road, though we were disillusioned on this matter and soon had to leave it to cut across rice fields for the real road which we now saw at some distance to the left towards the river. We did not stop for paths now, but hurried as fast as our burdened feet would carry us through the newly ploughed mud of the fields, being at

last stopped by an irrigation ditch just before striking the road. There was no way around it or across it, so as it didn't look so bad, I took it just as I was, intending to wade, but suddenly going in up to my neck and scrambling out on the other side to be rewarded by the hearty laughter of my brother, who had not yet gone in. But my turn to laugh was coming, for he had to adopt the same method of crossing, and being smaller than I, naturally had the harder time. Drenched through and through, chilled to the bone, and with our oiled paper parasols, we looked for all the world like the pictures you see of frogs carrying toad-stool umbrellas, and felt, I'm sure, exactly like two drowned rats.

The road had just been repaired, and repairs mean rice-field mud thrown up into it, and use your imagination and think of the stickiest thing possible, and you will barely begin to have a faint idea of what we had to go through. My brother was making for a landing where he felt sure they would take us across. My hopes had fallen far below anything



Mary Baldwin School for Girls, Kunsan, Korea.

of this kind. I at the most wanted to find a church where we could have a fire, so I dropped behind. I saw Kenton turn off finally, and followed him to a little cove, but got lost, inquiring for him in a house whose master thought we were crazy to say the least: for my brother came up pretty



Hope of the Country. Enroute to Sunday School.

soon, said the boatman's dwelling had been burned and wanted this man to take us across. No, he couldn't go out in such a storm. Didn't we see the waves and hear the wind? We would pay him well? Yes, but he couldn't go. So we started off again in spite of his invitation to enter, given in true Eastern hospitality. At the village close by, which we could scarcely reach for the wind and slippery path, we again made known our request, saying we would pay well. One fellow, with eyes red, and half drunk, was interested enough to ask how much we would give, and when we told him two yen, he said, "Kapsida" ("Let us go"). But it required two to run a boat and the others were more sober than he and did not care to go, so he had to send around until finally he made his younger brother take the job, assuring us that this brother did not know how to sail, but that he was teaching him. The younger fellow was clearly frightened from the first, but had to obey his "hyengnim" (elder brother), so together they fixed up an old sea-beaten junk, and after what seemed an age in the cold and wind told us to get in, and away

we sped, headed for the mission compound, for he agreed to take us home, an easier task really than just crossing where we were. The drunk fellow didn't have sense enough to do much, but a particularly big wave sobered him enough to help his brother so that finally they got the boat under control; but none too soon, for it came very near capsizing in the middle of the wide, seething river, which became a bay of the sea at this part of its course. It didn't take us long to make this part of the trip, and before we could think much more on

the actual danger we had run, we were home enjoying a bath, a fire, and dry clothes, and before 2 p. m. one would hardly have known that we had had anything but a pleasant day in the house. Speaking of our good homes here, my, but it was good to get back once more!

My brother is an optimist. When it was all over and we were sitting down enjoying a good dinner, he said: "Wouldn't it have been complete if I had had my bicycle along and had to push it through all that mud?"

MR. AND MRS. KIM.

MISS ELLA GRAHAM.

ALLOW me to introduce to you my good friends, Mr. and Mrs. Kim. Mark the happy expression of face, but remember that it has not always been so. A picture taken about fifteen years ago would have looked quite different. At that time they knew not of the loving Savior, who has power to change, even the very countenance.

Before his conversion, Mr. Kim was a drunken, dissolute rum seller. Not only did he sell it himself, but his young wife had to help him carry on his business. While living in Mokpo, he heard the gospel and, to use a Korean expression, decided to believe. He, naturally, desired to cast his lot with God's people, but such had been his life, that he was tested for a long time before being received, even as a catechumen.

When Kwangju station was opened nearly ten years ago, Mr. Kim and family moved there with the missionaries. He, his wife and mother were enrolled as charter members of Kwangju church. During all these years, he has been faithful and zealous along all lines of Christian work, and at the first election of elders he was chosen to that high position.

But about the greatest change to be seen is in the home life: The first two children, though girls, were not named "Sorrowful," "Disappointment," nor



Mr. and Mrs. Kim.

"Dragon," after the manner of the heathen, but names meaning "Bright Blessing," and "Broad Blessing." The third, a handsome boy, "Great Blessing," was to his parents all that the name implied, but God soon took him to Himself.

One Wednesday evening at church prayer meeting Mr. Kim arose with a radiant face and said: "My beloved brethren in Christ, a great joy has come to our home today. Our Father has graciously given us another son to comfort our hearts and now I want you to join me in thanking Him for giving us this child, and in asking His richest blessing upon him that he may

grow into a useful Christian worker, etc. His prayer was an expression of the fullness of his heart.

Do you not agree with me that his was a beautiful way of showing his gratitude to the Father for giving him the one remaining thing that was needed to make his home complete?

What a great work it is to be used of God in turning the tide of influence of such a life from evil to good. Pray for us, that we may have great power in leading these people into the better way, to the saving of their precious souls, and, what necessarily follows, the beginning of real home life.

THE KOREAN COUNTRY WORK.

REV. S. K. DODSON.

PERHAPS many of the friends in the home land do not know that the greater part of our evangelistic work is in the country districts, that is in the small villages scattered through the country, for there is no country in Korea in the sense of isolated houses scattered here and there; all live in groups of villages. So it is in these country towns that most of our native churches are located.

Giving a general survey of our Kwangju country work, it is under the direction of five evangelists, working in as many districts. These districts are in the shape of triangles all with one corner abutting into Kwangju, the legs of the triangles being from thirty to forty miles long. There are about sixty churches in the Kwangju territory, averaging twelve to each evangelist. Of course, too, we are making constant effort to establish new churches.

In dealing with something of the details of the application of the work, I will use my own field as an example. I have twelve groups of Christians that may be called churches, though but one of them has the regularly or-

daind officers of a church. This one has a membership of about fifty and an average attendance of some sixty or more. The remaining groups vary from fifty to one hundred in attendance, but though they are weak and struggling, they have all but one built their own houses of worship, and all give some on the salary of the native helper. We are encouraging self-support more than ever.

But what are some of the methods and processes used by the missionary in overseeing these churches? The missionary is pastor-evangelist and his work is therefore both general and specific. At all times of the year, but especially in the spring or fall, he must mount his horse, or bicycle, or sometimes go afoot, take enough provisions to last a week or ten days, enough patience to deal with the often trying character of the Oriental, and enough grace and consecration to withstand loneliness and to bear with dirt, demons, and degradation. Arriving at the church, there is preaching to be done morning and evening, dealing with those themes that the particular church is need of, private exhortations to be made with individ-



The Two Horse Ears Mountain, Korea.

uals, often putting persons under discipline for a time. There are homes to be visited encouraging the backslider, comforting the sick, and reproving the wayward. Then there are committees to call together, reproving for negligence in the past, laying new plans for the future, and encourage a forward march. In addition to deacons appointed in each church to see after its financial affairs. I have this spring appointed in each of my churches two committees, the duties of one to oversee the members of the church, visit the sick, encourage the downcast, and see that all the members keep the rules of the church, and then report to me at my next visit. The second committee is called "The Go Forward Committee." The duties of this committee are to lead the members of the church in an aggressive campaign amongst the unbelievers to bring them into a saving relation with their Savior. There is nothing that a Korean likes better than to have an office, so if this native disposition is

consecrated and directed into the right kind of channels, the results are very gratifying.

There is also another very important feature of the country work and that is the Bible classes. Once or twice a year there is a large Bible class at Kwangju, consisting of men from all the churches in all the five fields. But very important also are the country classes, because all cannot come to the large ones. It is impossible to hold a Bible class in every church every year, so a central church is selected and the members of the surrounding churches are invited to come and spend a week or ten days in Bible study. The average Korean delights in Bible study, so these classes are an inspiration to both teacher and pupil.

The last circuit of my field this spring was made for the purpose of taking up the summer collection for helpers salary, to administer baptism, and to admit applicants to the catechumenate. I have examined forty-nine for baptism this year, admitting thir-



A group of heathen Koreans hearing the Gospel for the first time. The man on the right has just bought copies of the Gospels; the others are considering the question of buying.



The first Graduating Class (1913) from Chunju Bible Institute for Women, Korea.

ty-seven. I examined thirty-eight for the catechumenate, admitting twenty-two. The number baptized out of the number examined is rather larger than usual. It may be accounted for from the fact that my field has had very little oversight within the last three years, very few new believers have come in during that time, so most of those applying for baptism have believed for several years, and so were fully ripe for it.

It may be asked, on what grounds do you turn down an application for baptism? There are two general grounds, ignorance of the fundamental principles of the Gospel, and a failure to incorporate those principles into the life. Here is a sample of some of the questions asked. What is your name? How old are you? How long have you believed? Why did you believe? What relation does Christ sustain towards you? Are you conscious of being a sinner, and do you trust to the merits of Christ's blood to put sin out of your life? Do you pray and for what do you pray? Do you preach to others? Do you know the commandments? If so, repeat them. Do you worship idols any longer? Do you keep the Sabbath? Do you commit adultery? Do you lie? Do you drink,

etc.? Repeat the Apostles' creed. What is the meaning of baptism? Of the Lord's Supper? Can you read? Where was Christ born? How long did He stay on the earth? How did He die? Where did He go to when He arose again? These and many like questions are asked. We require all young people to learn to read before being baptized, but often where a person has grown up in ignorance, and their mind seems to have dried up so that they cannot learn, the rule is waved, if they give evidence of really being converted.

These simple Korean Christians, whose text-book has been the Bible, without help or hindrance, and who know nothing of Theology, on the one hand, and of the sensational revival kind of teaching on the other, are often an interesting and profitable study in their answers to the questions asked. When asked what evidence have you that you have received the baptism of the Holy Spirit, they did not answer that they had a vision or some overpowering feeling, but the almost invariable answer would be, "Because I hate the things I used to love and love the things I used to hate."

Kwangju, July 20.

WOMEN'S WORK AT HAICHOW.

MRS. A. D. RICE.

SINCE last year's report our woman's work has grown almost beyond the oversight of one person.

We have now above two hundred

women and girls whom we teach once a week in their homes. Last year I managed a visit to each home once a month.

Besides the city work there are seven

country villages, distant from three to four miles, with six to fifteen pupils in each village. In three of these places there are Christians and we hope a nucleus for future definite work. This work has been done by our home-trained women (as distinct from the women who have been at Kiangyin Bible school.)

Two of the Kiangyin women are back full of enthusiasm, and we are hoping for a further reaching out of our women's work in the six out stations where there are chapels and resident native pastors. In four of these out stations there are baptized male Christians and they seem quite anxious that their wives and families should also be taught the gospel.

The plan is to give to the women who have had the Kiangyin training, one of whom is very efficient, this work in the out stations, and also have them follow to their homes the women who have been in the hospital for treatment.

This plan will leave the city and country work for me and the home

trained women, of whom there are four.

Since last year's report, four women have been received into the church, quite a number examined and another class now preparing for the first examination. Mr. Rice adds:

"The outlook is the brightest I have ever seen in China. The people are willing to hear and to be taught. But they cannot hear without a preacher. I want very much to open one more large market town and that will cover very well my part of the field. Mr. Vinson needs two more large centers in his field opened. That will cover this entire field of three and a half counties and if the Mission will give us this I am ready to pledge that the Haichow station will not call for another foreign evangelist. Our only needs along that line is a lady to take charge of the girls' school and a man to take over the other school work.

"We want money for the boys' and girls' school. Property is to be had but the money is not.

"We want more wisdom to direct and more faith in prayer."

GREAT AWAKENING AMONG CHINESE STUDENTS.

REV. B. C. PATTERSON.

TODAY we are listening to the hisses of European war. Our next neighbors are leaving the mountain and friends are silently getting down to their respective men-of-war, to battle to the death, friend with friend, if the command comes. We have just been attending the week's Conference at Kuling and one of the closing prayers voiced the thoughts of all when it said: "Make us the soldiers of Jesus as faithful to our Lord as these soldiers of earthly kings."

GREAT INGATHERING.

Our hearts have burned within us as we heard of thousands of students who signed the Bible study cards, and

of the 1,300 who within the year had already joined some church. This represents the work of Mr. Mott and Mr. Eddy, Y. M. C. A. workers in their campaign in a score of large centers where Christianity had been leavening for a long time.

Bishop Lewis told of the revival in the Methodist work in Fukien (an old field). "The inquirers stood from the door to the altar and down the other aisle to the door; and they have continued to come, fifty per week, ever since." A Wesleyan, Mr. Cooper, told of a newer work in Hunan, where 800 responded to the call to enroll themselves as inquirers. By request a Chinese lady, Dr. Mary Stone, told of

a revival in their church near here, where the people gave embroidery and shoes, and many other things, just like the Jews did when the temple was to be repaired of old. There has been an advance in the work in every field. The emphasis put by the conference on prayer and on preparing teachers for the catechumen classes or the preparatory and follow-up work was most timely.

In our own fields we can see that the harvest is "dead ripe." We will see in the next few years ingatherings in China that haven't been equaled before in the mission history of Asia. For from Szechwen to Shanghai and from Yunnan to Kalgan there is news of awakenings. May our people and

all Christian nations accept this as God's call and unite all their wealth and lives to accomplish the greatest work the church has had the opportunity to do.

Dear Dr. Chester:

I thought you and the readers would be encouraged to hear of the meetings here. Kuling is a great boon to us for the thermometer has gone to 95 degrees—104 degrees daily for four weeks. This leaves us all well here, but our hearts, all "hung up" on tender hooks, as the Chinese say, on account of this great war.

Many kind wishes to you and your fellow workers.

Kuling, August 6.

PERSONALIA.

Under date of July 1, Rev. John W. Davis, of Soochow, writes as follows:

"Miss Millie S. Beard and Miss Helen M. Howard reached China the middle of February, 1914. Plans were promptly made to enable them to learn the Chinese language. The Mid-China Mission has a carefully arranged course of study divided into six sections. There is no time limit. At each annual meeting of the mission an examining committee is appointed and the newcomers are allowed to take their examinations when they are prepared. Each station appoints a director of studies, who is expected to give needed guidance and aid. Dr. Davis was the Soochow director of studies. Each new missionary is provided with a teacher and is advised to give two years of uninterrupted work to the study of the language. In this case one of the teachers was a girl graduate of the Grammar school; the other was Mr. Wu, a young Soochow man of the literary class. Both were efficient. Both of the young ladies had class work in Miss Flemming's school. This gave them daily contact in a practical way with the Chinese. The time giv-

ing to teaching was limited and the work was a part of their program of study. In July the expected happened. They had worked faithfully and had their reward. They passed their examination in the first section of the course of study. In the accompanying photograph there are in front sitting on the left, Miss Howard, on the right, Miss Beard; between them is Miss Chen, one of their teachers; standing behind them are Mr. Wu and Dr. Davis."

Under date of September 4, Rev. H. L. Ross writes as follows of the work in Mexico:

"Two weeks ago I left Elizabeth and 'James Hervey' in Brownsville, and came with Mr. Morrow to visit this part of the field. I stopped off in Montemorelos a day and have been back for a visit for consultation with Morrow since. Last week I spent most of the time visiting the out-stations, and went to Victoria for Sunday. Drove with one of the young preachers, Ernest Aguilar, something over one hundred miles, preached to five different congregations, received



Workers at the Soochow, China, Mission.—Rev. J. W. Davis and Mr. Wu standing. Sitting, from left to right, Miss Helen Howard, Miss Chen and Miss Millie Beard.

six into the church and celebrated the Lord's Supper. We have just gotten seven day schools opened, with a dozen teachers employed, and hope to open some more soon.

"I have never seen the country so open to the Gospel. We are very anxious to get back with our families to make use of the great opportunities. What do you think of the prospect to move our families back about the middle of October or earlier?"

"We most certainly plan for great things for Mexico."

The Bi-Monthly Bulletin of July

and August announces the marriage in Shanghai on July 1 of Miss Charlotte Thompson to Rev. F. A. Brown, both of Hsuehoufu station. We extend to them our best wishes for many years of usefulness and happiness in their cooperative labors for our cause in China.

A letter from Messrs. Whyte, Ridsdale & Company informs us that Dr. Stixrud expected to sail from London for Lisbon on September 16, and from thence by a Portuguese boat on October 7 for Matadi. By this same boat they were also expecting to send some



Chunju Boys' School.

necessary supplies to our friends in Africa. The letter stated that no mail had been received from the Congo for

some time, but that they were hoping to hear by the next Portuguese mail. We would suggest to friends wishing to write to the African Mission to address their letters via Lisbon.



Y. C. Lee, Teacher in the School at Kwanju, Korea.

Mr. Y. C. Lee, whose photograph appears herewith, is a fine type of the Christian young men who are being developed through our mission work in Korea. He is 22 years of age, and a graduate of the Presbyterian Academy of Pyengyang. For two years he was the head of our school at Mokpo and for the past year has been in charge of the educational work at Soonchun. He hopes some time to take a university course in the United States if he can secure a passport for that purpose from the Japanese government. There are unmistakable indications of strong and sturdy character in his face, as represented in this picture. We take pleasure in introducing him to the personal acquaintance of the readers of *The Survey*.

Under date of July 21, Mr. F. M.



Teachers and Senior Class, Chunju Boys' School.

Eversole, of Chunju, writes as follows:

"During the session of 1913-14, which closed the last of March, we enrolled seventy students, forty in the Common school and thirty in the Higher common. Of these seventy boys thirty were baptized members of the church, and all but five were from Christian families. There were five graduates, all of whom went on to schools of higher grade. I am getting great pleasure out of my attempt at running this school, in spite of the manifold problems in a mission school, in this case each and every problem augmented by the fact that I cannot as yet speak the Korean language.

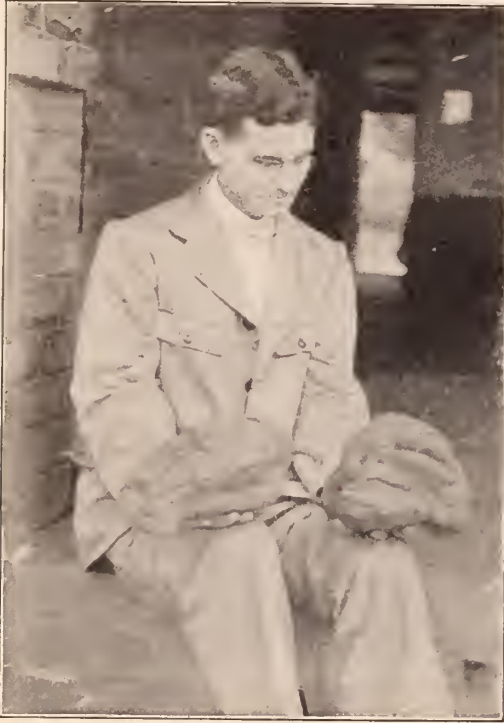
"Since coming to Korea we have all been well and happy."

The photographs in this number will give a good idea of the work of this school.

After their year's furlough at home, Rev. W. McS. Buchanan and family sailed for their field in Japan on the

Manchuria on September 26. Mr. and Mrs. Buchanan, with their six children, spent two weeks at Montreat during the Missionary Conference, where they made many friends who will always hereafter be interested in them and their work. No children were at Montreat this summer who made a more pleasant impression for quietness and orderliness and freedom from crankiness than the six little Buchanans. They were in nobody's way and gave nobody any trouble, and those of them who were old enough were always ready to lend a hand.

Rev. and Mrs. S. R. Gammon, accompanied by Mrs. Moore and Miss Charlotte E. Kemper, sailed from New York for their field in Southern Brazil on August 30. Almost the one unsatisfactory feature of the Missionary Conference at Montreat was the absence of Miss Kemper, whose presence had been expected and hoped for.



Rev. N. G. Stevens.

Miss Kemper has been a resident of Brazil for so long that sailing in that direction rather than this way from Brazil probably seems to her like going home. We trust it will be many

years yet before her bright, cherry letters from the field will cease to delight and encourage us at the Foreign Mission office.

Rev. Wm. C. Buchanan hopes to get his new home built in Gifu early in the fall, so that his family may move in before cold weather. His son, Stewart, won the silver medal for the highest scholarship in Shenandoah Military Academy, Winchester, Va. Daniel, who is studying for the ministry, graduated as M. A. in Washington and Lee, and was one of seventeen who took A-grade, that is, above 95 per cent., in his class. Jeanie, the youngest in her class, took the highest grade.

We reprint the accompanying photograph of Rev. N. G. Stevens, holding in his hands samples from the potato patch at Luebo, for the encouragement which it gives in our anxiety about the food supply of our African missionaries, cut off as they are at present from all communication with the outside world. With potatoes like this and plenty of good roasting ears, we are sure they will manage somehow to subsist until their line of communication with London is reopened.



Mr. Rowland, Dr. McCallie and party in North Soochow St. Chapel with Miss Sloan's School

A letter has been received from Dr. Coppedge stating that Rev. J. W. Allen, who was reported as seriously ill some months ago and ordered home on that account, has so far recovered his health that it was not deemed necessary for him to return until the time of his regular furlough. We are all rejoiced at this news, both on Mr. Allen's personal account and on account of the Mission, which was in great distress at the prospect of losing him and his good wife just as they were getting ready for full service as missionary workers.

A letter was received from Mrs. R. A. Haden, written August 22, from Neuchatel, Switzerland, where she has

been with her children for some time past looking after their education. Switzerland is a neutral country, and we hope will not be drawn into the war. Mrs. Haden, however, was having difficulty when she wrote in negotiating the checks sent to her from our office and had been obliged to call on the United States Consul for relief. Mrs. Haden writes:

"The Swiss are very nice to us. We have identified ourselves with their interests. We knit socks and sew shirts and my daughter gives help in connection with poor children whose fathers have gone to the border. One cannot help admiring this brave little nation in its calm attitude and the spirit of solidarity which animates it."

A PRAYER FOR PEACE.

O LORD, since first the blood of Abel cried to Thee from the ground that drank it, this earth of Thine has been defiled with the blood of man shed by his brother's hand, and the centuries sob with the ceaseless horror of war. Ever the pride of kings and the covetousness of the strong has driven peaceful nations to slaughter. Ever the songs of the past and the pomp of armies have been used to inflame the passions of the people. Our spirit cries out to Thee in revolt against it, and we know that our righteous anger is answered by the holy wrath.

"Break Thou the spell of the enchantments that make the nations drunk with the lust of battle and draw them on as willing tools of death. Grant us a quiet and steadfast mind when our own nation clamors for vengeance or aggression. Strengthen our sense of justice and our regard for the

equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice and grant to the common people a new and stern enthusiasm for the cause of peace. Bless our soldiers and sailors for their swift obedience and their willingness to answer to the call of duty, but inspire them none the less with a hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

"O Thou strong Father of all nations, draw all Thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and Thy sun may shed its light, rejoicing on a holy brotherhood of people."

WALTER RAUSCHENBUSCH.

A LESSON IN HONESTY.

A N INTERESTING situation has arisen in connection with the purchase of a new lot adjoining the Kochi Industrial School.

The owner was repeatedly warned that in registering the sale he must report the exact price which he was to receive. In view of the larger registra-

tion tax which he would thus have to pay, the Mission assumed a part of the cost of the transfer. In spite of these warnings the man registered the sale at some twelve hundred yen less than the price agreed upon, planning to save seventeen yen in the cost of the transfer. The missionaries flatly refused to pay him till the price was hon-

estly reported, and the registration office refuses to correct the figures, so the man is in a decided quandary. One of the court officials remarked that in taking this stand for honesty the Missionaries were doing better preaching than when they stood in the pulpit.—*The Messenger*.

"BUT MAKE ME THEREOF A LITTLE CAKE FIRST."

REV. G. E. HENDERLITE, D. D.

A PROPHET stood at the gate of the city of Zarephath, where a widow was gathering sticks wherewith to kindle a fire to cook her last handful of meal and use her last few drops of oil into a cake for herself and for her son, in order that they might eat it and then die. With what seemed to be the refinement of cruelty the prophet demanded that out of her little store she make him a cake first. He assured her, however, that if she would do this she would find enough left to make one for herself and for her son, and that her supply would not fail until the day that the Lord would send rain upon the earth. She recognized the man as a prophet, and was herself a woman of faith, and so "She went and did according to the saying of Elijah," and everything turned out according to the word of the Lord, which he spoke by Elijah.

The widow today is our beloved Zion. Today there is a famine in the land. The Church's need is great and her children are poor. Again she is confronted by the demand to make the prophet's cake first: that is, to provide for the need of those who are outside of her own household before she provides for herself. Will her faith respond to the prophet's bidding?

No one can deny the application of this scripture at this time. Indeed it seems to have been written, as all the other scriptures, "by way of example."

and "for our admonition upon whom the ends of the ages have come."

It is unquestionably a time of famine with us. There is a famine of joy. Not of joy-rides and picture shows, but of spiritual joy and peace.

There is a famine of power: not enough spiritual power in any group of Christians to attract and hold the outsider—the great, hungry, restless multitude ever drifting farther away.

As one of our great preachers said at Montreat, the church today is a hospital. Instead of a band of joyous, vigorous, enthusiastic workers or warriors, each church is an infirmary and the pastor and a faithful few are the nurses. Their principal work is to get the members ready to die and go to heaven instead of leading them to the battle. Final salvation and not a crown is what they hope and work for.

It is a time of famine financially. Not only the embarrassment of the war in Europe, but the pressure on civilized people to live together in cities and maintain the luxuries of beautiful homes and the thousand and one things that we want, is so great that most of God's people spend all that they earn and sometimes more just to live.

Then again, the widow's son must be fed. He is nearer to her than the prophet who is a foreigner. Yes, she must and does think of her son.

Nor would we minimize his needs. I once traveled among the churches

with Dr. Homer McMillan and heard so much of this son's needs that I felt like giving up the foreign work and becoming a home missionary.

Yes, the famine is great and the needs are great.

But the prophet, in spite of it all, insists that she shall make his cake first.

So we hold that the claims of foreign missions have no secondary place. We do not argue the question, nor appeal to the Scripture, for it has been argued and settled. Every General Assembly for twenty years has so decided. For twenty years every Synod and possibly every Presbytery has said that the Scripture teaches that our duty is to evangelize the world. Individuals here and there may have protested, but all our church courts have decided the question; and lately they have said that this work should be done in our generation.

Our church has even entered into covenant with the other churches, and the heathen world has been divided among them.

The prophet's cake must be made and be made first.

Now ponder the further words of the prophet: "For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruise of oil fail until the day that the Lord sendeth rain upon the earth."

That is, if she will make his cake first then God's power will be manifested in behalf of her and her son until the famine is over.

In other words, if the Southern Presbyterian church will, in spite of her poverty and the distress of nations, have the faith to continue and increase her work in the foreign mission field she will be enabled to maintain her work at home. And vice versa. Yes, I am afraid the reverse of this is also true.

Again, to make it more personal, if the good people of the United States will make my cake for me in North-

ern Brazil, they will have more cake for themselves and their children. It is the law of the Kingdom. It is like the corn of wheat that must be put in the ground to die. The farmer apparently loses a bushel or more of good wheat which he and his children could eat. But he does not lose it. He gets more than if he kept and ate his wheat.

Let me tell you about my cake, and what I say about mine is doubtless true of every other field opened by our church. In a few days I am to go back and I go disheartened. Only the grace of God makes me go at all. And why do I say this? Because when I left Brazil to come home, confident of your help, I took upon myself certain responsibilities, and now I shall have to repudiate them. I promised to open a school for our Christian boys. We have none in the whole North, a territory as large as all the Southern states.

I promised some boys that I would take them when I returned, and now I cannot fulfil my promise. The cake I wish you to make for me is the support of these boys. We do not ask for fine buildings. We shall get along in what we have and can rent cheaply. We want help for books and clothes and food.

The native churches cannot sustain this work, for they have just undertaken the support of their native pastors. Besides they are very poor, as the first generation of Christians always is.

God does not call many rich and noble. It takes several generations to produce them.

Then I would remind you that this preparatory school is practically a seminary, and the majority of the boys are students for the ministry. Even here at home the great majority of our ministers are educated by the church.

As our seminaries look to the church in general and to men of wealth for

their endowments and support, so we appeal to you who sent us to begin the work.

It is your work. Mr. Thompson, my colleague, and I, belong to you. Besides the native church in Northern Brazil is nearer to you than to their brethren in the South. It would take too long to explain why, but it is true.

Imagine, if you live in Virginia, that I am just over the line in North Carolina or Tennessee, and vice versa. If you live on one side of the Mississippi, as in fact you do, think of me just across the river on the other side. No, do not think of me, but of *your* school there and of these boys when I tell them that I cannot take them. Earnest Christian boys who apparently are called to preach and who cannot prepare themselves according to our standards.

Yes, think of what I am to tell these boys! Also think of the congregations clamoring for pastors and the fields that need evangelists. (I am thankful that I do not have to talk face to face with these, but can write). The only hope for these fields which God has so richly blessed, is our school in Garanhuns.

This is the cake I want you to make.

Notice in the last place that though the widow did not have much meal and oil, yet she had some. And it was what she had already in the barrel and cruise that she *had* to give to the prophet.

Now this is all I ask for. I do not wish to be more insistent than was the prophet.

Make my cake out of what you already have. It takes faith to do this. But you profess to have faith. You "are not of them that shrink back, but of them that have faith unto the saving of the soul." (Heb. 10:39.) Your glory is that you have place with the elders who obtained a good report in the eleventh chapter of Hebrews. If you will "give substance to the things I am hoping for, that is, make them real—that is, make my cake, your faith will bring to you "things not seen" at present. Your faith will take out of that barrel and cruise—the prophet's part having already come out—enough to supply all your need.

As Paul wrote to the Phillipians, who had helped him in his work, "And my God shall supply all your need according to his riches in glory."

Garanhuns, Brazil.

LETTER FROM REV. R. D. DAFFIN.

ON THE last day of May I left home accompanied by Sr. Paulo Valentin, a student for the ministry, to visit my large country field in the south of the state of Sao Paulo.

Our first stop was at Campinas do Veado where we have a large congregation and a new building built last year. Then we went on to Pedra Grande where we had a house crowded to its capacity. This place takes its name from a large rock that overhangs a valley nearby.

We went on from place to place preaching and selling Bibles and Testaments and religious books. In Itaimbe we had over thirty hours of rain and

storm. We were cooped up in a large house without windows, together with about forty people who had come to the meeting and could not get home again. So we had worship at intervals and the people sang hymns about half the time, and so the time passed.

The next day I decided to go on twelve miles to visit a man who was waiting to join the church. We went on over bad roads, up mountains and down them again, and finally reached Mato Dentro where the man lived. Here we had good meetings, and the man was baptized together with his family.

Then we started back and crossed the

river with our saddle-bags on the shoulders of the men who went with us. Our road then led us through virgin forest on to a high plain covered with giant rocks and deep gullies and bordered by magnificent cliffs. As night fell we were on an open plain traveling in a dense mist. Our guide however never hesitated and at 8 o'clock we reached his house all safe and sound. On Sunday I preached to a large crowd at our church in Sao Tiago and then went on to Correias where we also have a small building. All this work is in good condition and I am very hopeful that in a short while we shall reap the fruits of so much sowing.

Then we went on to Apaihy where I have worked for over a year and where the results are beginning to appear. The people were much absorbed in a big political fight, and the attendance at worship was not up to the regular standard, but many came and it made me feel good to see two excellent ladies of the best families of the place leading the singing for us. I have great hopes for this section with its large population and its good people. They have never had a chance so far, and have been so shut off from the world and under the dominion of priests that only stay there long enough to get rich and then go to Europe or to other parts.

LETTER FROM THE METHODIST CONGO MISSION ON THE DEATH OF MRS. ROCHESTER.

THE sad news of the death of Mrs. A. A. Rochester, of the Presbyterian Mission, at Mutoto, came to our knowledge yesterday, and we, the members of the Methodist Congo Mission, hasten to express our grief to those bereaved over their great loss. While at Luebo, it was our good fortune to make the acquaintance of Mrs.

Rochester, though but one day before our departure for our new work. The acquaintance thus made, though short, and the universally-expressed esteem of her fellow-workers as to her talents, ability, and consecration made us realize that we had come in touch with a spirit already rich in experience and much richer in promise, a servant of



Front View of the Tribunal at Lusambo. Mr. Bedinger on the right.



Chaingang at Lusambo Prison.

the Master that would pursue His work with steadiness of heart and sincerity of purpose.

As we who have but recently entered mission work in Africa reflect upon the uncertainty of life and how this our friend was called home after but seven years of service in the cause she loved so well, there comes to us, not so much the tragedy of the situation as the glory of it, the inestimable privilege of spending even a day in the service of these forsaken people in an effort to lift up Christ; and though the time of her service was short as men estimate time it was long as eternity in its achievements.

To the husband, upon whom this great bereavement falls most heavily, we extend all the sympathy that human hearts can give and human lips express. As God has severed the dearest human tie that binds you to this life, may He grant unto you a double portion of that Divine and Comforting Spirit which He, in His wonderful love and grace, has bestowed upon His children. As Christ once spoke to sorrowing friends in the presence of a grief like this, "I am the resurrection and the life," so now does He speak to us, consoling us in the thought of another day

when loved ones be met again and all partings be over.

To our friends of the Presbyterian Mission in all its stations, and especially at Mutoto, our friends in a common cause, with whom we work hand in hand for the redemption of Africa, we offer that consolation that only friends can offer one to another. In the bond of unity that so beautifully connects our two missions, we feel that the loss is as much ours as yours. Our prayers ascend to God for help and comfort to us both. May He in His bountiful mercy bless us in our sorrow. May the church at home be stirred to its depths by the sacrifice of this noble life, and may young men and women give themselves willingly to the cause to which she so willingly gave her life.

Lord and Master, give us at this time a deeper faith in Thine unfailing righteousness, a greater trust in Thine everlasting providence, a stronger vision to look up unto Thee and see Thy face through the clouds.

C. C. BUSH,
Mrs. C. C. BUSH,
J. A. STOCKWELL,
MARY LOU STOCKWELL.

Wembo, Niama.

WORK AT HWAIAN-FU.

LILLIAN C. WELLS.

A FEW days ago Mr. Yates asked me if I wouldn't write the quarterly report to send you. I don't know what constitutes a report, so will just write what comes

to mind. There isn't very much to report from our station, for we are few in number, and our work is always just about the same.

Miss Sprunt has been down to spend

Sunday with us, and unexpectedly I am going home with her for a day or two. Ten miles at home, or in some parts of China wouldn't mean much time, but here it is an uncertain thing. Today we are on a slow boat, and we hope to reach there in four hours, but that depends. Just now there is no favorable wind, so the two men are on shore pulling us. The woman of the family is at the rudder, and there are one or two children behind. Some little chickens are peeping away, and occasionally a cat makes herself known, so the family is of some size after all. There may be more, but I haven't heard any yet. The scent of their eatables is so strong that I wouldn't be surprised if it should be transmitted to this paper.

We are just now passing an interesting bit of work. A lot of coolies are mending the canal bank. It is the side where the current washes it so needs fixing. What do you suppose it is built up with? Not stone or brick, but with reeds. Bundle after bundle of long reeds are piled up, with the big ends toward the water; mud forms the cement, then they pound it down with a big rock. If we had a kodak to-day it would make a splendid picture. Ropes are fastened to this round flat rock and five men on each side swing it up in the air then down with a thump. A song is a necessary part of the performance, and it is nice to hear them and watch the rhythmic motion. Another piece of repair is being done, a boat. The family and all who live on the boat put the top of the boat on shore, pile all their things around and live underneath it in beggar fashion, while they turn the hulk over and put in a new bottom or whatever need be. From appearances they have been living ashore for some time and are likely to remain still longer, for the boat is being made new.

About the first of the year Dr. Henry Woods was able to do regular work again, after his long illness. He is

busy all day with his translation and commentary work, besides preaching at the stated services. Just now he is suffering from a bad cold and bronchitis which refuses to be cured, but we hope he will soon be well again.

During the week of prayer we had services every day with a fair attendance. Mr. Moffett came down from T. K. P. to assist with the services. We trust that the seed sowing will finally bring an abundant harvest, but the day is not yet come.

Since that time we have had very good attendance at the services. Few come out Sunday mornings, for our city are all late risers, but in the afternoon on bright days we have crowds. The woman's side of the chapel is small, and we often have more than we can seat. Then we stand up, or thin out the children and send them outside. After the Sunday afternoon preaching service, we have the Sunday School. Miss Woods talks to the women then, and I take the children. Sometimes Miss Woods has a class of women and Mrs. Yates little boys. Our classes are not truly classes for the crowd varies with the day. It is discouraging to have a big crowd one Sunday and then the next week a big crowd again, but two-thirds or a bigger per cent even, are new. I enjoy the children, but they vary in the same way. A very few come regularly and they learn nicely, but the others get nothing but the card with a verse on the back that I've tried to get into their little heads. I now have them in the old dispensary room, where we have benches, and they can sit down. Formerly we all stood up in rows, and it did get tiresome for them. The class is all sizes from babies up to half grown girls, a few little boys that are too small to go with the men and must stay by their mothers or sisters. I'll be so glad when I can speak Chinese well enough to really teach them something and tell them Bible stories. Now we just learn verses and hymns and little prayers. It is sweet to hear them

lisp out a verse after me in their childish voices. If they only knew the meaning of the words as our American children do, and had some teaching at home! The Spirit can impress the words on their hearts and bring them to their minds when they grow older, with new meaning, so we are encouraged to keep on.

We live and work in the western section of our city mostly so barely touch the other parts. The women from the other side of the city rarely come to see us, for a little distance lengthens out to those who stay in so closely, and who walk so clumsily on little feet. In February Mr. Yates succeeded in getting a place for a chapel on the "South Gate Big Street," our busiest thoroughfare. It is one house in a big place formerly a pawnshop. Inside this one gate and enclosure are numerous houses, and many people. The pawnshop business in China is a very profitable one, so the owners grew rich and built themselves fine houses. Besides that, they had a lot of borrowed money, and being unusually big rascals, left many of the people in the hole. Many families made poor by them have gone in there to live without paying rent, so the place is full to overflowing with people. The old pawnshop itself was a series of high closely-built houses, with narrow alleys leading to them, reminding me of a prison. Not a window, but narrow high slits in the brick walls to admit air and keep out thieves. Here were piled up garments of all sort in its day, but now every place is a residence. This one place would make a good-sized school, church, etc., all in one, should they attend. The men hold several meetings there weekly, and the women only one. They have a good attendance, but we have crowds, more than we can accommodate. It is new to them, but we hope some will be truly interested and come after the novelty is worn off. Mrs. Yates has a class of girls there once a week besides the other services. After service we often go

home with some of them to call, and have a great following of children and a rabble. They are fond of calling, too, and we have a number of guests every week.

The dispensary Mrs. Yates holds twice a week for women and children has a good crowd each time. Some days she has had over sixty. Miss Woods talks to the women in the dispensary chapel while they await their turn to have their diseases seen. Then they come a few times to church; the most of them go back to their homes and are not seen for months or even years.

Miss Woods, besides conducting all the women's services, has a number of classes of women and girls. She teaches them character beginning with a little primer of Mr. Price's which is Bible truth. As they advance they read and study the Bible. I help her some with the children who come now.

Young Li, a Christian, who went to the Nanking Seminary to study for the ministry, came home when his grandmother died. Since he has not been able to go back on account of the expense, for he was entirely self-supporting. This week he is going down to Soochow to have some lessons with Dr. Davis. His grandfather lives there, so he won't have any expense there. We are glad to see this spirit of freedom on his part, rather than the dependence on foreign support that so many possess, and trust he will make a good minister. His grandfather is a strict old Buddhist and we hope he may also be able to influence him. This old man has not lain down for thirteen years, because the priests tell him it will win him merit. He is a vegetarian, gives much money to the priests, and says prayers all through the night, but still no peace. Poor, deluded people, how we long for them to know the truth as it is in Christ Jesus.

We are still hoping for a doctor some day, although Yenchang comes first now. It would mean so much to our work, but still we must wait.

KOREAN SEEKERS AFTER GOD.—(Continued From July Issue.)

HERE again is a translation of a paragraph from an old history of Korea that includes a prayer for rain offered by King Hyon-jong in 1023 A. D. It reads:

"In the midst of great drought when the people were dying, the king, too anxious to sleep, got up early in the morning, bathed, fasted, burned incense, went out and fell on his face to the ground praying to God: 'Oh God, if for some sin of mine this calamity has befallen us, please punish me; but if it be the people's sin let me be punished for that as well. I shall accept it. Give rain I pray Thee and save my people.' At the end a great rain fell."

This, too, is a prayer written about 1200 A. D. by a certain Yi Kyoo-bo, who was a contemporary of Richard Cœur de Lion and Francis of Assisi. He wrote it, and the King and officials united in their offering of it to God: "We, the King and officers of the state, having burned incense, bathed, and done the necessary acts of purification for soul and body, bow our heads in pain and distress to make our prayer to God Almighty and all the Angels of Heaven. We know that there is no special favor shown in the matter of dispensing blessing and misfortune, but that it depends on man himself. Because of our evil ways God has brought death and war upon our state by an invasion of the Tartars. They have devastated our lands and murdered our people. More and more are they enveloping us till now the capital itself is threatened. Like tigers are they after flesh so that those ravished and murdered cover the roadways. In vain are all our thoughts of defense against them; we know not what to do to meet the urgency of the need. All that we can do is to clasp our bowing knees, look helplessly up, and sigh.

"These Tartars are our debtors really, have been favored by us, and heretofore we have never had any cause

to dislike them. Of a sudden has their fierce dread flood broken in upon us. This cannot be by accident, we know, but must be due wholly to our sins. But the past is the past. Our desire to do right is from now on. Grant that we may not sin. Thus it is that we ask our lives from God. If Thou God dost not wholly intend to destroy our nation, wilt Thou not in the end have mercy? It will be a lesson to us, and so we offer this prayer and make our oath. Be pleased, Oh God, to look upon us."

The echoes of the voice of a poor girl taken prisoner in the Japan War of 1592 A. D. come down to us. It was long ago, when Shakespeare and Edmund Spenser were still alive, but it makes clear still what was the attitude of mind then toward God on the part of those in trouble. The war had ceased and a Korean attache had come in company with the Chinese envoy to arrange conditions of peace. She wrote asking that her release might be obtained and that she might be taken home to find her parents. A part of her prayer reads thus: "Oh God, God, what sins have I committed that I should have been made to suffer such a painful, dreadful fate as this? If my parents be already dead that would end my longings and I need not make this appeal; but if perchance they are alive when will their sorrowing love and longings for me find an end? Why are there such happenings on earth as this with their tears and agony? If my parents are dead, oh that I might see even the home where they had lived; after that I could die in peace. So every morning as the sun rises, and at night when the moon shines, I pray to God, asking if He will not please let me see my father and my mother. Where are they now, Oh God? As they love me and are thinking of me, so I think of and love them. Look, Oh God, on this thought of mine, and be-

hold if Thou wilt not grant us a happy time of meeting."

Here is a petition from a high Korean official, strangely significant, falling as it does in the days when Charles I of England was a little boy. It seems the King had taken the life of his uncle, and here was a call to repentance written by a certain Cheung On, who, at the risk of his life, did his part manfully and well. "I have heard that the relationship between God and man is one greatly to be feared. If men sin and do what is wrong, God follows it from on high with His retributive punishments. The law by which the heart acts and results follow is like the man that passes and the shadow that succeeds him, or the echo's unfailing accents on the footsteps of the sound. Since Your Majesty has so treated your own flesh and blood, nothing need be regarded as strange in the way of visitation from God.

"The Book of Poetry says: 'King Moon waits on the right hand and left in the presence of God.'

"Choo-ja adds a note to say: 'The spirit of King Moon was in Heaven, and he waited constantly in the presence of God, and for this reason his posterity were the recipients of untold blessing and became the rulers of the world.'

"Also in the spring and autumn Classic King Sung says: 'My uncle waits ever on the right and left hand of God in order to do His service.'

"How could such sages speak these things if they had been uncertain of them in their own experience? We know these statements to be definitely true. Such being the case I would say that the souls of your royal ancestors, now in Heaven, as they wait on God Almighty cannot but let their displeasure be known and follow it with calamities. Thunder and lightning strokes are evidences of the anger of God. He and the spirits of your ancestors are making known their displeasure by signs clearer than words

spoken to the ear or things seen by the eye in order that Your Majesty may open your eyes, repent, and become precious as crystal stones are precious. If you do not repent and appease the wrath of God and of those who have gone before you, there will be no cessation to the calamities that will overtake the state. I humbly beseech you to take these words to heart, confess the murder of your uncle, and call back his banished household.

"If you do so the spirits of your ancestors will be made happy in Heaven as they attend on the service of God and will say: 'Troubles have rolled away, and blessing follows in their train.'"

Again a half century later a faithful courtier, Na Man-kap, writes thus to King In-jo: "Since ancient times, alas, Kings who do not make use of the truthful and the sincere come under the wrath of God; for Kings have only God and none others above them. If any King, because of Gods' signs and wonders, fears, worships, and corrects his life, disorders in his state become quieted, troubles melt away, and blessing follows. But if he pays no heed to warnings that are sent but hardens his heart, finally God ceases to deal with him and destruction is his end.

"In these days our government has lacked blessing, and the bareheaded multitudes are full of resentment and complaints; peace and concord have departed and confusion piles up. There are scourges of grasshoppers, weeds and noxious plants abound; uncanny things are seen among men, on the hills, and in the streams. Every month the misfortunes that befall are impossible to record.

"An ancient saying runs: 'Officials hate any act on God's part,' which saying refers surely to today. I am greatly concerned lest from now on God, who is good and loves us, will no longer deal with Your Majesty. I, too, alas, am a minister; how dare I say that warnings are not warnings?

"My prayer is that Your Majesty will fear greatly these dealings of God, make amends for the wrong done, set your heart right, and show yourself a pattern for the people. If I perish, I perish, but I cannot sit still and see my nation lost."

Until to-day, in the mind of the Korean, God is ever ready to extend blessing to the obedient, faithful, and submissive, but the terrors of the law to those who rebel.

It was a very easy matter for the missionary to take this wonderful name

Hananim as the name of the Christian's God and simply enlarge on their understanding of Him by our clearer light of revelation. There are no contradictions between their first knowledge of His power and attributes and their knowledge after they receive Christ. It is simply a question of less and greater light. After all, both East and West are ever hungering for the one great God who alone can satisfy the boundless longings of the human soul.

Seoul, Korea.

THIS IS GOOD TESTIMONY FOR THE LAYMEN.

Captain Robert Dollar, in San Francisco, as president of the Robert Dollar Steamship Lines, and Mr. W. H. Booth, in Los Angeles, as vice-president of the Security Trust and Savings Bank, speak with the highest influence in their respective communities. Their selection to go with the Pacific Coast business men to the Orient in the interest of American commerce gave them incidentally a close acquaintance with the general missionary movement in China. What they say over their signatures will have weight as evidence for Christian missions, as it would if it were a document about business in commercial circles. Indeed, as another of the veteran business men of San Francisco put it, "the great American corporations doing business in China could well afford to pay all the salaries of all the missionaries in China for civilizing influences which are advance agencies of trade."

THIS has been brought about by hearing from those who are antagonistic, and others who do not take the pains to learn the true condition. We have heard men soundly denouncing missions and missionaries, who when questioned as to details and particulars, had to confess they knew nothing of the subject except what they had been told. So when trying to get at the truth one should be guided to a great extent by whether the person has studied the question, has been on the ground, and ascertain whether he has visited them and investigated at first hand. We claim to be of this latter class.

The first missions were started under the most discouraging conditions. The government was most unfriendly to them, and if the late Empress Dowager could have had her orders carried out not one Christian, either Chinese or European, would have survived. In fact, it was only by a dispensation of Providence that her orders were not fully carried out. Until recent years it was supposed that no converts were ever made except in the coolie class. That was wrong, as many of the upper class, comprising the highest in the land, were Christians, and those of us who had access to their homes and were in close touch with them knew of the facts, but to save them from persecution or death the secret was kept until the Provisional Government was formed by Dr. Sun Yat Sen, when the first plank in their platform was "religious freedom," and strange to say a majority of his first cabinet were Christians.

Then for the first time the general public discovered what inroads Christianity had made among the Chinese gentry and officials. Those results were not the work of a day, but by the long persistent efforts of the missionaries backed up by education. This we claim to be China's great hope, and it is fully appreciated, as every school, whether

missionary or government, is full to overflowing. In no way can the missionaries forward their cause better than by education, as China must be evangelized by Chinese, and the great want of the present day is educated Chinese to carry on the work under the guidance and superintendence of the missionaries. In this connection it is proper to say that but for the Christianizing influence China would not have a republic to-day. The tremendous and magical changes that have come over China are the result of missionary teachings, and the effect of having so many of the best young men educated in our American institutions of learning where they early received the solid foundation of Christianity on which to build their structure.

The Y. M. C. A. is doing a great work. It is crowded beyond its utmost capacity and is proving a good auxiliary for the Church. Too much cannot be said of the medical work. The strongest critics are compelled to say that the medical missionaries have certainly done a great work and are still at it. In an article of this length space forbids giving personal illustrations in all the various branches of the work, but it is not for want of material.

Now the question naturally would come from business men, "What has been accomplished? What are the results?" This will never be correctly answered until the last great day, but it looks to us that the advancement of Christianity has kept pace with the material improvements and advancements, and to show to what extent this has gone, we give a few facts from the official records, from which you can form your own conclusions:

Seventeen years ago there were ten miles of railroads. Now there are over seven thousand miles.

In 1903 the post office handled twenty million pieces of mail; in 1909, two hundred and seventy-five million; in 1912, three hundred and fifty million pieces.

Fifteen years ago no inland telegraphs. Now over 50,000 miles.

At that time there were not more than six newspapers. Now there are over two hundred and fifty.

The growing of opium was prohibited, entailing a loss of forty million dollars of revenue per annum, and this when it was with the utmost difficulty that they could pay the current expenses of the government.

Women's feet were unbound, and they have been restored to their proper place in the homes.

A revolution took place, and in an incredibly short space of time the government was changed from an absolute monarchy to a liberal form of republic.

Now when a nation comprising a quarter of the inhabitants of the globe can accomplish what we have stated, we can reasonably assume that they can and will accomplish as much for Christianity, so it remains for us to be up and doing, and help them all we can.

The way the various denominations work together is praiseworthy. They are united in China as in no other country, showing a solid front against the common enemy.

In our judgment the work has only really begun. It has demonstrated its value and this demonstration calls for continued and augmented effort. The work should be encouraged and it should be supported. From every point of view it commands admiration and devoted encouragement.

ROBERT DOLLAR,

President Dollar Steamship Line.

W. H. BOOTH,

President Security Trust & Sav. Bank

From Mr. S. B. McLane, Cleburne, Texas:

You are giving us a splendid magazine. While at the Texas Presbyterian Encampment this summer, I heard praises of *The Survey* sung on every hand. It is a live magazine, full of interest, and the Presbyterians appreciate your work.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts Applicable to Regular Appropriation:			
September.		1914.	1913.
Churches	\$12,643.46		\$ 9,852.02
Sunday Schools	280.53		267.47
Societies	2,558.12		2,705.37
Miscellaneous Donations	1,749.55		1,932.79
Legacies	50.25		9.30
Total	\$17,281.91		\$14,766.95
Estimated amount needed each month			\$50,500.00

For six months, April 1 to September 30:

		1914	1913.
Churches	\$89,801.77		\$83,608.71
Sunday Schools	3,523.02		2,544.86
Societies	21,973.59		22,623.29
Miscellaneous Donations	15,694.43		17,914.22
	\$130,992.81		\$126,691.08
Legacies	8,734.69		3,716.54
Total	\$139,727.50		\$130,407.62
Estimated amount needed this year			\$606,000.00

It is gratifying to note the increase of \$4,301.73 in contributions during the six months' period, especially when our Church

is so vitally effected by the conditions brought about by the war which has so greatly depressed the cotton states. We thank God for this evidence of the working of His Spirit in the hearts of His people, and feel assured that our loyal people will meet His call in these trying days.

Surely He intended a great blessing, but we must remember His conditions—Malachi 3:10:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."

We prayerfully request that all Treasurers will remit funds promptly every month during October, November and December, that we may be relieved of the necessity of seeking further accommodation at bank to meet our actual needs. As we commit our way unto the Lord we "trust also in Him and He shall bring it to pass."

The amount received for objects outside the Budget in the period from April 1 to September 30, is \$17,555.39. In this sum is included the offering for Yencheng Equipment, amounting to \$12,646.39.

Nashville, Tenn., October, 1, 1914.

EDWIN F. WILLIS, *Treasurer*.

DO YOU KNOW?

- 1—What school was opened with one pupil?
- 2—Of a remarkable superstition in Japan?
- 3—What native evangelist recently had an honorary degree conferred by an American college?
- 4—Of a "damp" experience in Korea?
- 5—Of a dissolute drunkard who became a faithful Christian and

charter member of the Kwangju church?

- 6—What special equipment is necessary for a pastor-evangelist in the spring in Korea?
- 7—Some questions that Korean applicants for church membership must answer?
- 8—What field is "dead ripe" for the harvest?
- 9—What we must plan for Mexico?

SENIOR PROGRAM FOR NOVEMBER, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

TOPIC.....Brazil

Hymn—Go Labor On.*Scripture Reading*—2 Timothy 4: 1-8.*Prayer*—Let Us Give Thanks—

For the work that has been accomplished in Brazil.

For the means given for a hospital for Dr. Butler.

For our splendid force of workers in Brazil.

Let Us Pray—

For a blessing on our work.

For the comfort and strength of Mr. Hunnicutt and Dr. Allyn's family in their hour of sore bereavement.

For the peace of the nation, that our work may not be hindered.

For the outpouring of the Holy Spirit.

Solo—Selected.*Minutes.**Roll Call*—Answer with an item of interest on Brazil.*Business.**Prayer*—For the Work of the Society.*Reading*—Nineteen Hundred and Fourteen.*Topical*—The Need of Latin America.

That They Abstain from the Pollution of Idols.

The Blight of Rome.

Hymn—Selected.*Prayer*—Closing with Scripture verses of Promise.

SUGGESTIONS.

Appoint, previously, two members of the society for the first prayer, asking one to use the items to be thankful for; the other, the petitions for blessings and gifts.

For "items of interest" for roll call, use the current issues of the Survey. Neely's S. A. will also furnish help.

The leaflet "The Blight of Rome," could be clipped and distributed for roll call.

NOTE.

The above program, together with material to carry it out, can be obtained from Ex. Com. F. M., 154 Fifth Ave. N., Nashville, Tenn., for 10 cents a packet postpaid. These programs are regularly issued from the above office the fifteenth of each month, for use the succeeding month. Subscription price, \$1 per year.

BOOK REVIEW.

"THE CROSS IN JAPAN," By *Fred. Eugene Hagin; Fleming H. Revell Company*; pp. 366.

The author of this book is a representative of the Foreign Christian Missionary society at Tokyo. The purpose which he expresses in writing his book is "to influence young men and young women who ought to become student volunteers, and those also whom God has blessed with wealth, who feel accountable to Him as stewards." We would especially commend the book to those who are already student volunteers as giving one of the best descriptions we have seen of what real missionary work is, and as giving extremely sensible and practical suggestions to those who are in preparation for it.

The latter part of the book sets forth with great clearness and force the strategic importance of Japan as a mission field, together with the problems and difficulties of the work in that field.

We would also commend the book as admirably suited for a Men's Mission Study Class, desiring to get up-to-date information concerning present social and religious conditions in Japan. One capital merit of the book for busy men is that the style is concise, as well as clear and racy, and the chapters short.

From Mrs. T. H. Fox, Danville, Ky.:

The Missionary Survey is by far the best magazine I ever read and is well worth One Dollar (instead of 50 cents.) I hope I can more than double my 'list by January 1.

DR. EGUCHI MYZOGUCHI.*

REV. S. M. ERICKSON.

I WISH to thank you for your interest in Dr. Eguchi Myzoguchi. The news came to him at a very felicitous time. The evangelist's summer school was on, and so nearly all the missionaries and alumni were in Kobe. All rejoiced to learn that Myzoguchi San had been honored. A social gathering was held at once, and Myzoguchi's son was formerly congratulated by the Board of Directors and alumni. It is interesting to note how these Orientals value all kinds of decorations and titles.

When Dr. J. P. McCallie was here, I told some of the students about his degrees and they have not gotten over it yet. They often ask about that learned man that visited Takamatsu.

Dr. Myzoguchi received his honor very humbly. I am sure that this D. D. will mean much for our school at Kobe.

We had a very profitable summer school with nearly all the men present. The men asked us to urge the folks in the States to send over books for their use. Many of our men read English and so old books and magazines will be very acceptable. If you can do anything to get this request before the people I know that the evangelists will appreciate it.

Again thanking you for your kind interest in our work, I am,

Sincerely yours,

S. M. ERICKSON.

Takamatsu, Japan.

*The board of directors of Davidson College at its meeting in June conferred the Degree of Doctor of Divinity on Rev. Eguchi Myzoguchi, one of the native professors in our Theological Seminary at Kobe.

THE KING'S SCOUTS ABROAD.

REV. H. H. MCNROE.

We are off among the aliens,
In a far and severed land,
And we cannot feel the heartbeat of a friend;

But we'll hearten at the summons
Of our Leader's pierced hand,
And we'll struggle, still the broken ranks to mend.

We may think we bear His burden
As we tramp along the road,
Or waiting, while the weary hours along;
But He lifted all our sorrows

And He bore them for His load,
And He sends us out to battle with the wrong.

It's a long campaign we're making,
Many thousand suns will set
And the harvest moon will often wax and wane;

We'll be loyal to our Leader
And we'll win the stronghold yet,
And the country's crown and courses He will gain!
Kochi, Japan.

WAR'S WASTE IN THE BALKANS.

The total number of troops, including all able-bodied males over sixteen years of age, that the Balkan Allies could put on the field last October was only about 850,000. Nearly 100,000 of these men have been killed or have died of their wounds or of disease, during the past five months. The comparative loss in this country would be about 8,000,000. What that would mean here is almost beyond conception. Yet not merely must the loss of men be considered. The countries are over-

whelmed with debt. For the past quarter century every effort of the governments has been concentrated on preparation for the supreme task achieved in this conflict.

During the past five years Bulgaria, Greece and Servia have been spending from a seventh to nearly a quarter of their annual budgets for military and naval purposes.

—Benjamin C. Marsh, in the *American Review of Reviews*.

KOREAN FOREIGN MISSIONS.

The Rev. Charles Allen Clark, pastor of the Central Presbyterian Church, Seoul, and of thirty country churches, writes us of the foreign mission work of Korean Presbyteries. That at Quelpart was begun in 1907. Now there are six workers and over a dozen churches on the island. The mission in Siberia has suffered from the opposition of the Russian authorities. Steps are, however, being taken to reinforce the single Korean working there with another helper. After reconnaissance it was decided to send three splendid Koreans to the west of Chefoo, China. Their money for a whole year in advance is already in the bank. They sailed on the thirtieth of last October, backed with a great volume of prayer.

"It was a wonderful hour when they were called before the Assembly and the moderator gave them their charge, and then the whole Assembly went down on their faces and commended them to God. Not an

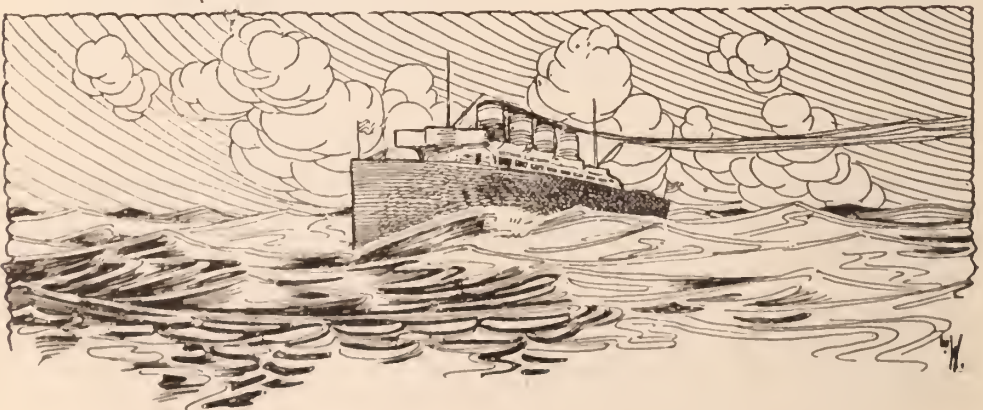
ordained man in the Assembly but would have given all that he had for the chance of going in their places. Think of a church where every man is a volunteer and the envied ones are not the men in metropolitan pulpits, but the missionaries! There is no trouble here for the Board to get men. Steps are being taken towards the opening of a station in Manchuria. Since the Japanese began coming into Korea the Koreans have been going north across the border in trainloads. Already there are said to be 800,000 in Manchuria in territory contiguous to the Canadian mission, and 300,000 in that next to our own. Whole churches have, in some cases, gone across the border. For three years our Pyeng-Yang churches have maintained Korean pastors there. There are already twenty-six churches there that we know of, and rumors of Christians in many other places."

LATIN AMERICA.

A BRAZILIAN PASTORATE.

REV. Herbert S. Manchester, D. D., of the Presbyterian Church in East Boston, has been appointed recently to take charge of a new union church in Rio de Janeiro, Brazil. The Conference of the Foreign Mission Boards of North America has one committee composed of six members of various denominations, of which Robert E. Speer is chairman, with the responsibility of nominating and sending pastors to

English-speaking congregations in the foreign field. Ten or more churches are now under the care of this committee, in Japan, China, Mexico and South America. In the beautiful city of Rio de Janeiro are about 5,000 English-speaking Protestants without a pastor, and it is to them that the committee is sending Dr. Manchester. A union church is being organized, and the promise of success is great.



MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION [36]
Ibanché, 1897.

Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c)
Rev. and Mrs. H. M. Washburn.

Luebo, 1891.
Rev. W. M. Morrison.
Rev. and *Mrs. Motte Martin.
Dr. and *Mrs. L. J. Coppedge.
Rev. and Mrs. L. A. DeYampert (c).

Miss Maria Fearing (c).
Rev. and Mrs. C. L. Crane.
Mr. T. J. Arnold, Jr.
Mr. and Mrs. W. B. Scott.
Mr. and Mrs. A. H. Setzer.
Miss Eida M. Fair.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. N. G. Stevens.
Mr. W. L. Hillhouse.
Rev. T. C. Vinson.
*Rev. S. H. Wilds.

Mutoto.
Rev. and Mrs. Geo. T. McKee.
Rev. and Mrs. A. A. Rochester (c).

Rev. and Mrs. J. W. Allen.
Rev. Plumer Smith.

Lusambo.
Rev. Robt. D. Bedinger.
Rev. and Mrs. A. C. McKinnon.
E. BRAZIL MISSION. [15]

Lavras, 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. A. F. Shaw.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss R. Caroline Kilgore.

Alto Jequitiba, 1900.
Mrs. Kate B. Cowan.

Bom Successo.
Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION [10]
Ytu, 1909.

Rev. and Mrs. Jas. P. Smith
Bragança, 1907.
Rev. and Mrs. Gaston Boyla.

Campinas, 1869.
Rev. and Mrs. J. R. Smith.

Itapetininga, 1912.
Rev. and Mrs. R. D. Daffin.

Descalvado, 1908.
Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]
Garanhuns, 1895.

*Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson
Pernambuco, 1873.

*Miss Eliza M. Reed.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Rev. and Mrs. W. C. Porter.

Canhotinho.
Dr. G. W. Butler.
Mrs. G. W. Butler.

MID-CHINA MISSION. [70]
Tungchiang, 1904.

Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxcy Smith.
Miss R. Elinore Lynch.
Miss Kittie McMullen.

Hanchow, 1867.
Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Miss Mary S. Mathews.
*Rev. and Mrs. George Hudson.
Miss Venie J. Lee, M. D.
*Rev. and Mrs. Warren H. Stuart.
*Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Mr. S. C. Farrior.
Rev. G. W. Painter, Pulaski, Va.

Shanghai.
Rev. S. I. Woodbridge.

Kashing, 1895.
Rev. and *Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
*Rev. and Mrs. J. M. Blain.
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.

Kiangyin, 1895.
Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.
Miss Mildred Watkins.
Dr. F. R. Crawford.

Nanking.
Rev. and Mrs. J. L. Stuart, Jr.
*Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.

Soochow, 1872.
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. J. P. Mooney.
Miss S. E. Fleming.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
*Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Rev. R. A. Haden.
Miss Helen M. Howard.
Miss Millie S. Beard.

Changchow, 1912.
Rev. C. H. Smith.

NORTH KIANGSU MISSION.
[59]

Chinkiang, 1883.
Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Rev. and Mrs. T. L. Harnsberger

Taichow, 1908.
Rev. and Mrs. C. N. Caldwell.

Hanchourfu, 1897.
Rev. Mark B. Grier.

Mrs. Mark B. Grier, M. D.
Dr. A. A. McFaden.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.

Hwaiianfu, 1904.
Rev. and Mrs. H. M. Woods.

Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.

Yencheng, 1900.
Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.

Sutsien, 1893.
Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
*Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu, 1887.
Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
*Rev. and Mrs. A. A. Talbot.
*Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Rev. Lyle M. Moffett.
Miss Nellie Sprunt.

Hatchow, 1908.
*Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION. [16]
Cardenas, 1898.

Mrs. J. G. Hall.
Miss M. E. Cralg.
†Rev. H. B. Somellian.

Calbarien, 1891.
Miss Mary I. Alexander.
Rev. and Mrs. R. L. Wharton.
Mr. and Mrs. E. R. Sims.

Placetas, 1909.
Rev. and Mrs. H. F. Beaty.
†Miss Janie Evans Patterson.

Camajuani, 1910.
Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

Sagua, 1914.
†Rev. and Mrs. Juan Orts y Gonzales.

JAPAN MISSION [30]
Kobe, 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
*Rev. and Mrs. McS. Buchanan

Kochi, 1885.
Rev. and Mrs. W. B. McIlwaine.
*Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.

Nagoya, 1867.
Rev. and *Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Leila G. Kirtland.
Rev. and Mrs. R. E. McAlpine

Susaki, 1898.
Rev. and Mrs. J. W. Moore.
Takamatsu, 1898.
Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Hassell.
*Miss M. J. Atkinson.

Tokushima, 1889.
Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.

Toyohashi, 1902.
Rev. and Mrs. C. K. Cumming.

Okasaki, 1912.
Miss Florence Patton.
Miss Annie V. Patton.

KOREAN MISSION. [76]

Chunju. 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.

Kunsan. 1896.

Rev. and Mrs. Wm. F. Bull.
*Miss Julia Dysart.
*Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson
Rev. and Mrs. J. K. Parker.
Rev. John McEachern.
Mr. Wm. A. Linton.

Kwangju. 1898.

Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland
Miss Ella Graham
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.

Rev. and Mrs. J. V. N. Talmage
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart
Mr. William P. Parker.
Miss Ellise J. Shepping.
Miss Harriet D. Fitch.

Mokpo. 1898.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
*Rev. and Mrs. W. B. Harrison
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Rev. and Mrs. P. B. Hill.
Dr. and Mrs. R. S. Leadingham

Soonchun. 1913.

Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Colt.
Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons
Rev. and Mrs. J. C. Crane.

MEXICO MISSION. [11]

Linares. 1887.

Rev. and Mrs. H. L. Ross.

Matamoros. 1874.

Miss Alice J. McClelland.

San Beato, Texas.

Miss Anne E. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross.

Montemorelos. 1884.

*Mr. and Mrs. R. C. Morrow.

C. Victoria. 1880.

Miss E. V. Lee.

Tula. 1912.

Rev. J. O. Shelby.

Mrs. J. O. Shelby.

UNASSIGNED LIST. [1]

Japan.

Rev. L. C. McC. Smythe.

RETIRED LIST. [8]

Brazil.

Mrs. F. V. Rodrigues.

Mrs. R. P. Baird.

Cuba.

Miss Janet H. Houston.

Rev. and Mrs. J. T. Hall.

Japan.

Miss C. E. Stirling.

Mrs. L. R. Price.

Korea.

Dr. W. H. Forsythe.

Miss Jean Forsythe.

Missions, 10.

Occupied stations, 53.

Missionaries, 335.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

†Associate workers.

For postoffice address, etc., see next page.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto, and Lusambo—"Luebo, Congo Belge, Africa, via Antwerp," care A. P. C. Mission.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. Brazil.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission.—For Tunghang—"Care Southern Presbyterian Mission, Tunghang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—"For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwailanfu—"Care Southern Presbyterian Mission, Hwailanfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Hainchow—"Care Southern Presbyterian Mission, Hainchow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

Cuba.—For Cardenas—"Cardenas, Cuba." For Calbarlen—"Cabarien, Cuba." For Camajuaní—"Camajuaní, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seouli—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

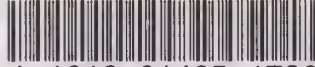
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